

THE ILLINOIS - IOWA JEWISH COMMUNITY
ON THE BANKS OF THE MISSISSIPPI RIVER

By

OSCAR FLEISHAKER, D.H.L.

*A Doctor's Degree Dissertation Submitted to the Faculty of
The Harry Fischel School for Higher Jewish Studies,
Graduate Division, Yeshiva University*

*In Partial Fulfillment of the Requirements
of the Degree of
Doctor of Hebrew Literature*

As of June 1957

SPONSORING COMMITTEE

Dr. H. B. Grinstein, Chairman


Professor N. Goldberg

Dr. B. Lander

ILLINOIS HISTORICAL SURVEY.

11

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PREFACE

The story of America's development west of Chicago is a tale of great adventure, of patient plodding and a fine, proud romance of a wonderful people. The saga of big city America is well known but the growth of the frontier is not as familiar to the average American. The popular stories about Indians and cowboys have detracted from the real facts about the people who came to live in the vast lands beyond the big cities. The thoughts and lives of the settlers in the small towns and on the farms far from the eastern metropolitan centers are as vital a part of the American heritage as that of our founding fathers. The backwoods developed an Abraham Lincoln and the grim determination of his life is a good criterion of the attitude of the people who built the far-away places into the strength and background of our America.

This study tells about the Jewish people who came to live on the frontier, along the upper middle section of the Mississippi River as it flows between the states of Illinois and Iowa. The writer spent many pleasant years in the cities and towns that will be described, ministering to the religious needs of the Jewish people living there. The map on page one shows where this area is in relation to the general map of the United States. The map on page two is an enlarged diagram of the places this study will describe. Dubuque, Iowa, is the northermost point on the map and is directly across the Mississippi River from the southern boundary of Wisconsin. Going down the river we find Galena, Savanna and Fulton on the Illinois side and then Clinton, Iowa, and then we come to the mid-point, generally known as the Tri Cities. The Tri Cities consist of Davenport, Iowa, and Rock Island and Moline, Illinois, all closely grouped together and forming one metropolitan community. In addition to these three cities, the area also consists of

Bettendorf, Iowa, and Milan, East Moline and Silvis, Illinois. Continuing our trip down river, we come to Muscatine, Burlington, Fort Madison and Keokuk, Iowa. Keokuk is located just above the northern boundary of Missouri.

This geographic location lies between the cities of Chicago, Illinois, on the east, Des Moines, Iowa, on the west, Minneapolis and St. Paul, Minnesota, on the north and St. Louis, Missouri, on the south. These cities were chosen for two reasons. The first is the writer's familiarity with the background of the Jewish people there and secondly, because this was the place where the frontier remained stationary for many years because of the Indians, and when it was finally conquered, it was the scene of great activity which led to the movement farther west. This study can also be of value to better understand the patterns of life developed by small groups of Jews whose communal life was so different from that of their religious brethren in the larger cities.

The story that will be told has an important purpose. It will tell about the Jewish people in the 1830's, the earliest days of the Western frontier. We will try to discover what kind of Jews came to the frontier, why they came, how they lived as Jews, the institutions they created which would serve their needs, why they left their native lands, how their Jewish life developed and what they contributed to the growth of the cities in which they came to live as American Jews. The period to be covered begins about 1833 and will cover in detail the events until about 1925. It is the earliest period that is most valuable as the availability of the oldest records becomes more difficult each year. The data after 1900 are somewhat easier to obtain. A brief summary of communal developments from 1925 to 1950 will be included as a matter of interest for each community.

The story from 1833 to 1925 does not cover much more than one long

lifetime and interviews with many of the older folks proved to be of great value in securing information or finding out where pertinent facts might be secured. The incidents described by the elders were then investigated through other sources for supplementary evidence and greater elaboration. The early newspapers beginning with 1836, were carefully read and there are many items that tell about the lives of the Jewish people who first came to this part of the country. There are advertisements, announcements of birth, wedding notices, obituaries, and stories about Jewish happenings and communal activities of that day.

The first concern of even the smallest group of Jews who found themselves living together was usually a burial ground. The fading tombstone inscriptions are a rich source of information that often tell of the birth-place of the deceased, his occupation, his language along with the years of his life and other pertinent facts. There are local history books, old city directories, court records, school lists and even the early telephone directories that reveal fascinating and quite reliable material about the early Jews in the first days of the community. Even the walls of an old church supplied material about the Jews because it had originally been a synagogue. All of these sources were used. There are, of course, disadvantages in every report. Not all the things written down are always true. They are often incomplete and sometimes what they leave out is also indicative of some important situation. As we live in another day, it is often difficult to understand what took place even when we have the facts.

However, we shall present what has been found in the records. It must be realized that the newspaper accounts do not print all the events that take place, that tombstones have become obliterated or lost, that all the old records are excellent for what they provide, but we must take into account the many facts that could and did escape the editors of such accounts.

The names of the Jews were a fairly good indicator of their faith. A name appearing once in a general list however, is not proof that it is a Jewish name. Therefore, when the name appears again with positive Jewish identification on synagogue lists, on the tombstones of the Jewish cemeteries, as members of Jewish organizations and similar records, it is a safe assumption to include it among the names in the Jewish community.

Two books have appeared previously which deal with the study in this work. The Jews of Iowa was written by Rabbi Simon Glazer of Des Moines in 1904 and in 1941 A Century of Iowa Jewry was compiled by Jack Wolfe of the same city. Rabbi Glazer used many valuable sources that were available at that time and his method was appropriate for the time in which he lived. He wrote with great familiarity about his city, Des Moines. For the cities far from his residence he relied on an extensive correspondence. It was considerably more difficult to travel in 1904 and the mail was used to secure the necessary information. His book served as a guide to the present work and provided many ideas and leads for further investigation.

Mr. Wolfe published a weekly newspaper, The Iowa Jewish News, from 1932 to 1946. The weekly contained many articles from Rabbi Glazer's book and had interesting articles written by Jews in the various towns and cities in Iowa. A Century of Iowa Jewry is mostly a reprint of The Jews of Iowa with the addition of the new information taken in most part from The Iowa Jewish News.

The present work has used much of the material in both of the above-mentioned books and where such use is made, careful reference is provided. The incidents mentioned in both books have been carefully checked, and where necessary corrected and expanded.

The story that follows is about real people. It documents their lives and their struggles. If pioneer living was difficult for the early

settlers, it was all the more difficult for the Jew. The Jew in the back-woods was usually a poor, newly arrived immigrant; he was part of a misunderstood and disliked people; he was unfamiliar with the language and habits of his neighbors. Life was terribly difficult, yet because he found the liberty and justice for which he and his ancestors had prayed and hoped for all through the years, he bore the suffering and grew with the great heritage of his country.

The greater portion of the American people do not know that Jewish men and women were with those brave souls who traveled in covered wagons into the great wilderness in the west; that Jews traveled on up-river steamers to remote landings, on crude sled coaches and on horseback to settle and develop the wild and forbidding area that would later become part of the United States. It is no small part that these courageous, freedom-loving American Jews have played in a drama in which they can rightfully and proudly sing with their neighbors, "land where my fathers died,...from every mountain side, let freedom ring."

Grateful thanks are due the many persons and institutions that helped make this study possible. The Yeshiva University Bernard Revel Graduate School, which suggested and supervised the project; the faculty committee which guided the work was headed by Dr. Hyman B. Grinstein, Director of the Teachers Institute and Professor of American Jewish History. He was assisted by Professor Nathan Goldberg, Sociologist, and Dr. Bernard Lander, Director of the Yeshiva University Bernard Revel Graduate School; Dr. J. R. Marcus of the Jewish Archives of the Hebrew Union College in Cincinnati; the publishers and staff of the Rock Island Argus and The Davenport Times, Dr. William Petersen of the Iowa State Historical Society in Iowa City; the librarians in the public libraries in Keokuk, Fort Madison,

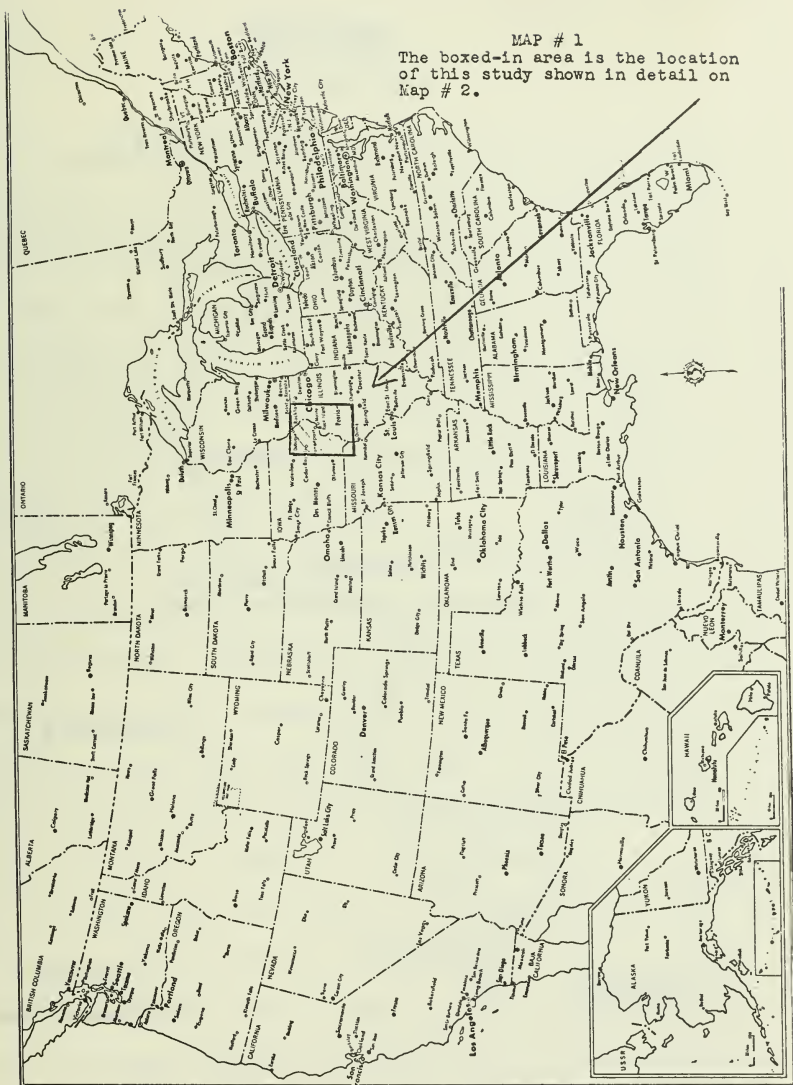
Burlington, Clinton, Davenport and Dubuque in Iowa and in Rock Island, Illinois, Miss Irene Slivkin, librarian in Dubuque; Mr. Isaac Younker of Keokuk; Mr. Edward L. Hirsch of Burlington; Mr. Jack Wolfe for the files of The Iowa Jewish News; Mr. Albert Livingston of Rock Island; Mr. Max Rothenburg of Fort Madison; Mr. Sam Heend of Clinton; the Rock Island Recorder of Deeds and the County Court; The B'nai B'rith District Six office in Chicago; the School Superintendent's office in Rock Island; Mr. Ben Comenitz, Rabbi Abram V. Goodman, former Davenport Rabbi, and Rabbi Martin Zion, all of Temple Emanuel in Davenport, for permitting me the use of their records and library; Dr. Eugene Moses of Rock Island for his assistance in translating the German records of Temple Emanuel; the U. S. Arsenal on Rock Island and its adjutant Mr. W. W. Goetsch, along with the many others who helped, are all gratefully thanked for the many courtesies shown me in the preparation of this work.

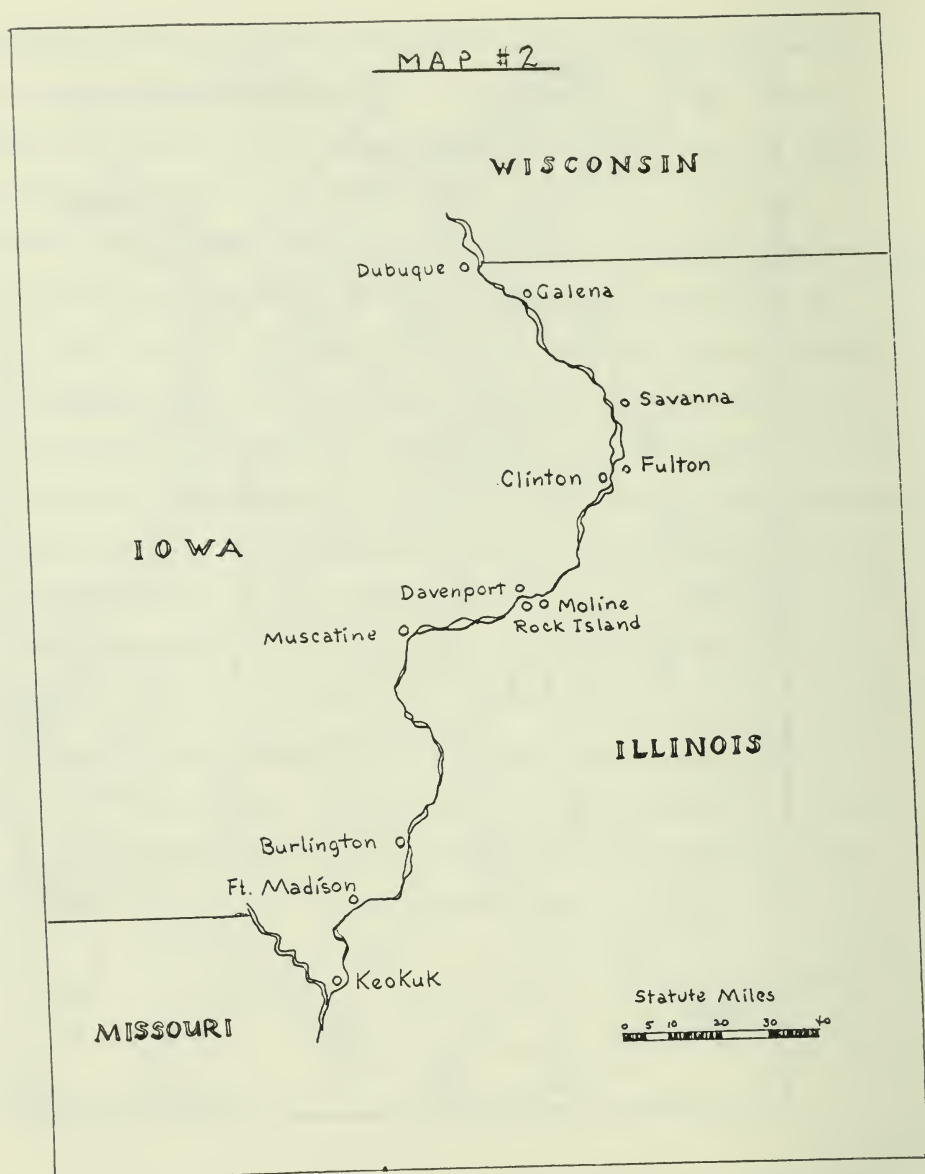
The story that follows is a tribute to the Jews who came to live their lives along the upper middle section of the Mississippi River Valley and to their neighbors who received them into their midst and who together built the beautiful fabric of our American heritage.

Oscar Fleishaker.

MAP # 1

The boxed-in area is the location of this study shown in detail on Map # 2.





THE MISSISSIPPI RIVER AS IT FLOWS BETWEEN IOWA AND ILLINOIS. THIS AREA IS THE LOCATION OF THE PRESENT STUDY. ON MAP NUMBER 1, THIS SECTION IS SHADED TO SHOW WHERE THIS AREA IS ON THE GENERAL MAP OF THE UNITED STATES.

CHAPTER ONE
IN THE BEGINNING

It was in Germany in the year 1823 that Heinrich Heine remarked that "a time would come when Jews would be munching unleavened bread on the banks of the Mississippi." ¹ Mr. Heine was evidently unaware that Jews were already settled on the banks of the Mississippi River. At the beginning of the 1800's, Jews were living in New Orleans ² where the first Jewish congregation was founded in 1828. Farther north at St. Louis, Wolf Bloch had arrived before 1816, and in 1836 the first minyan ³ was held in that city.²

Early America consolidated its advance along the Mississippi River. The pioneers coming from the Atlantic coastline found the Mississippi an effective barrier after traveling approximately one-third across the continent. Transportation and communication were about impossible on the western side of the great river. Unfriendly Indians had retreated beyond the river into the vast areas that were nearly devoid of any white people.

This is a study of the part played by the Jewish men and women in a dramatic episode of the great story of America's growth. Between the states of Illinois and Iowa, the Mississippi serves as a two-hundred mile picturesque boundary as it flows from the big cities of Minneapolis and St. Paul in the north to St. Louis and New Orleans in the south. The men and women who came to this wilderness in the early years of the nineteenth century were courageous beyond description. They opened and developed the vast territory, suffering loneliness and privation that can never be adequately described. America's growth is based on their heroism.

The pioneer days of the early 1800's were already a late period in the history of this part of the country if we consider romantic legends of its earliest days. A supposedly fraudulent marker tells of Europeans visiting this section in the mid-fourteenth century.⁴ There are also many exciting stories about Jewish participation in the discovery of America and the exploration of the Mississippi River Valley.⁵ However, until more certain evidence is found and investigated, these stories must remain as interesting fiction.

In the second quarter of the sixteenth century, De Soto began the exploration of the lower Mississippi River Valley, and for almost two centuries the river valley was explored from both its southern and northern extremities. Trading centers and villages were established along both river banks.⁶ The Indians called their important waterway "May-see-see-bee", the Father of Running Waters. Its history is like a thrilling adventure, and as one source reads, "A pageant of American history has passed up and down the Mississippi, the largest river in the United States, and one of the greatest trade waterways in the world."⁸ Jews from **many parts** of the world were among the very first to live out their lives in that pageant. They arrived as strangers, set up house, earned their livelihood, developed their social, religious and educational institutions, and slowly and patiently, became a vital segment in the fabric of the American civilization.

The land through which the Mississippi River flows was held at different times by France, Spain, and England. The purchase of the Louisiana territory in 1803 from France gave the newly established

United States republic its vast depth of land and resources along with ownership of the rich and important valley of the Mississippi River.

The mouth of the Mississippi was settled in 1718 as New Orleans. Going up river was a slow process and St. Louis was settled in 1764. In the north, St. Paul claims 1838, and its sister city of Minneapolis has 1847 as the years in which they were founded.⁹ The development of the Jewish communities in the area between the cities of St. Louis and St. Paul will be studied. Illinois on the east bank, and Iowa on the west, share a boundary that is about the mid-way part of the Mississippi River. Both states, and many cities in them have Indian names.

The story of the Jews in Illinois begins in 1765.¹⁰ A fur trading company consisting of many Jews in the east sent Colonel George Groghan on an expedition to trade with the Indians. Simon Levy & Co. of Lancaster, Pennsylvania; David Franks, the official provisioner for the British during the French and Indian War; Bernard and Michael Graetz; and Moses Franks, all of Pennsylvania, bought a huge tract of land, nearly a third of the whole state of Illinois, north of the Illinois River, from the Mississippi River to Lake Michigan, including what is now Chicago. The land was not held in clear title, and was lost in the hectic days of the Revolutionary War. The efforts of those Jews, however, helped open the northwest. They made friends with the Indians, and it was therefore easier for the Lewis & Clark expedition (to which Simon Levy was a supplier) to win the territory for the United States.

Dr. Isaac Levy was an important person of Cahokia, Illinois, (the oldest town in the state) dating from 1699 when George Rogers Clark captured it in 1778.¹¹ Another Jew, John Hays, also lived in Cahokia. He was born in New York City in 1770, and arrived in Cahokia in 1793, and is said to be the first permanent Jewish settler in Illinois.¹² He was sheriff of St. Clair County from 1793 to 1818, and in 1814, President James Madison appointed him to be the Illinois collector of internal revenue.

The Louisiana purchase of 1803 brought stability to the Mississippi River Valley. The famous Lewis and Clark expedition started from St. Louis to explore the northwest, and came through Iowa. In 1809, Illinois became a territory, and in 1818, was admitted as the twenty-second state of the Union. In 1819, a non-Jewish merchant of Philadelphia, William D. Robinson, suggested that the Missouri territory, (which then included Iowa) be used for mass colonization of persecuted European Jews. He had a vision of Jewish towns and villages adorning the banks of the Mississippi.¹³

The Jews of Europe were suffering from the wrath of a confused and frustrated continent. Napoleon summoned a Grand Sanhedrin in France in 1807, to consider a program for the Jews. Napoleon's power and conquest brought temporary relief for the Jews, but the Jewish community paid dearly for its short-lived respite. The fall of Napoleon in 1813 brought the pent-up hatred against Napoleon upon the ever-handly scape-goat, the Jews, and many of them fled to America.¹⁴

The first steamboat arrived in St. Louis in 1816, at about the same time that the first Jew came to the city. The year 1833 is a

very significant one, because it marked the end of the Blackhawk War. The area was cleared of Indians, and white colonization began. Within a few years, the entire Mississippi River Valley was dotted with newly formed towns. In that same year, Chicago was settled as a town.¹⁵ Shortly thereafter, in 1842, a Jewish Colonization Society of New York, made an attempt to establish a Jewish colony near Chicago. The New York society sent Meyer Klein to buy 160 acres from the government in the town of Shaumburg in Cook County for the project. He bought the land, but only a few Jewish families accepted the offer.¹⁶ The first recorded minyan in Chicago met in 1845 for Yom Kippur services, and a year later, the Kehilas Anshe Mayriv (Congregation of the People of the West, now known as K.A.M.) was founded.¹⁷

Iowa established its first church in 1834.¹⁸ It was Methodist and was in Dubuque. In 1838, Iowa became a separate territory and a state in 1846. In Illinois, two issues of vital concern were being decided. The first was the campaign to make Illinois a slave state. From 1824 to 1856, the contest was waged until Illinois became a free state, a decision that was severely challenged in the days of the Civil War. The other serious issue was the arrival, settlement, and departure of the Mormons. This group was severely persecuted. Like the Jewish settlements of Europe, the state legislature granted the Mormons the right to have their own court organizations, independent of state control. They were looked upon as a strange group, were disliked, and they were the object of considerable intolerance. Their settlement in Nauvoo, Illinois, near the Mississippi River, almost caused civil war. When their leader, Joseph Smith was murdered in 1846, they moved on farther west to Salt Lake, Utah.

CHAPTER 2

JEWS COME TO INDIAN COUNTRY (1833-1860)

Dubuque is the oldest town in Iowa.¹ A French trader named Julien Dubuque arrived there in 1788, and began to mine lead and zinc which were found in good quantities in the hills overlooking the Mississippi. The Indians liked Julien Dubuque and allowed him the privilege to settle and mine, but when he died in 1810, they allowed no other whites to live there.

In 1833, when the Blackhawk War had eliminated the Indian danger, Dubuque was settled by other French-speaking people who were drawn to the rich mine deposits. On August 1, 1833, Alexander Levi joined the newly organized community² which had been settled that year, a short time before his arrival. The twenty-four year old Jew had just come from his native France, and he became the first Jewish settler in Iowa. He opened a grocery store, and soon became a leading figure in the fast-growing town. Dubuque's first newspaper carried Mr. Levi's advertisement in its opening issue.³ (See page 9). An Iowa historian comments about the advertisement as follows; Levi's "groceries and provisions, despite his nationality, included mess and prime pork."⁴ In 1834, a relative, John Levi arrived. In an 1836 census,⁵ after Alexander Levi's name is the notation, "3 males over 21", evidently referring to his household help. John Levi is listed in the same census, and following his name is "1 male over 21".

In 1837, Alexander Levi became a historic statistic. He became a United States citizen by going to St. Louis, Missouri, as Iowa was not yet a state in the Union. He was standing second in line for the ceremony

of being sworn in as a citizen. An Irishman who was too shy to be the first in line, pushed Levi into prominence and Levi thereby became the first naturalized citizen of Iowa.⁶

THE CHEAPEST MUST PREVAIL!

A. LEVI & CO.

Would inform their friends and the public generally,
that they have on hand and will at all times keep a
large and fresh assortment of

Groceries and Provisions, viz.

Mess and Prime Pork
Fresh Flour, Corn Meal
Whiskey by the barrel
French and Peach Brandy
Tobacco and Cigars
Candles by the box
Tar by the keg
First rate Bacon
Butter and Lard, Corn and Oats
Porter and Cider
Wines of all kinds, Loaf Sugar
Soap by the box, pipes

THE DUBUQUE VISITOR

May 11, 1836 Pg. 3

That year was a busy one for Iowa's first Jew. Some time in 1837, he sold his grocery and provision business, and opened a store to sell dry goods at the corner of Eighth and Main. This shop later became the large James Levi & Co., department store. Mr. Levi also became a part owner of the Dubuque lead mines. The Iowa News of that year twice lists Alexander Levi as a church contributor,⁷ first giving five dollars to the Presbyterian, and later six dollars to the Catholic Church. The Dubuque county history only lists his contribution to the Presbyterian Church.⁸

Mr. Levi was apparently well-liked and prospered. In 1846, he was elected for a two-year term as Justice of the Peace. There are several incidents that indicate his loyalty to Judaism. The first was his long trip back to France in 1847 to marry a distant cousin, Minette Levi, born in 1827. He was thirty-eight, and she was twenty at the time of their marriage. Eliza, born in 1848, first of five children, was probably the first Jewish child born in Iowa. The girl was an invalid and is reputed to have died in 1873 at twenty-five years of age, although neither an obituary or a grave marker could be found in the family plot of the Jewish section of Dubuque's Lynwood cemetery. The other four children were Emile, Gustave (1853-1930), Celine (tombstone reads Celia, born December 10, 1855 and died June 19, 1931) and Eugene. The second incident showing Levi's attitude toward his religion is most interesting. It is told by Sol Kuhn, who, Rabbi Glazer stated in 1903, "still speaks very enthusiastically of it." The story⁹ is as follows: A few years after Levi settled in Dubuque, another Jew arrived in business. He mingled freely with the non-Jewish community, was

accepted in their best circles and married into one of the finest families.

One day he was caught sending unpaid goods belonging to his creditors across the Mississippi to avoid paying, and he was arrested. Levi had maintained an unconcerned attitude and a respectable distance both from the man and the situation. Two ministers soon visited Levi and complained about the "tricky" Jews. Levi's reply is a classic.

He answered that the man in question had been a good man, "otherwise so proud a church lady wouldn't have married him. He had been free from all bad habits or you wouldn't have accepted him as a church member. He had been a gentleman of refinement and good standing or you wouldn't have frequented his house so often. Now, after only one year as a member of your church he's no longer a good man, no longer honest, no longer fit to be a Jew or Gentile. He was a good man, gentleman, and honest, as long as he was a Jew. This cannot be questioned. We both knew him as such and so accepted him. As long as he was a Jew he continued to be a credit to his people and a benefit to organized society. But the minute he joined you, his environment changed, he was compelled to please a society, a church, and a woman whom he did not understand. So he was no longer responsible for his deeds as a Jew. Hence, you are the defendants, and must have all the more honor for Jews who continue to be Jews."

Joseph Newmark opened a store in Dubuque in 1842.¹⁰ He later left for the west and is reputed to be the founder of the Jewish community of Los Angeles, where he arrived in 1852. He was reputed to be an

"ordained rabbi" from Germany, but never entered the active rabbinate. He may have been a cantor or other religious functionary. He organized and assisted in many Jewish endeavors. There were evidently too few Jews in Dubuque with whom he could live. Sol Kuh, who arrived in 1843, was a close friend of Levi. C. W. Schreiber had a fine business in 1851 and is considered the first Jewish junk dealer in Iowa. In 1861 he joined the 27th Infantry, and was wounded in the battle of Pleasant Hill. (Red River Campaign, Louisiana, 1864)¹¹ He returned to Dubuque after the Civil War and continued in business as Schreiber and Strinsky. Dr. S. Lesser was Iowa's first Jewish physician and he seems to have been in Dubuque in 1855. Benjamin M. Samuels was a pioneer lawyer, and was elected to a four-year term as an alderman in Dubuque and served from 1855 to 1859. Hermann Friedlander had a store in 1857, and some years later, his son was one of the small class of students that opened Maimonides College in Philadelphia.¹² Moses Lippman had a clothing store in 1858, and A. Goldstein opened his store in 1859. Michali and Fanny Apple were in Dubuque before 1859, and their sixteen and a half year old son Jacob, has the oldest tombstone in Dubuque's Jewish cemetery. It is dated January 15, 1860.

These families were among the Jewish community of Dubuque in the three decades before 1860. B. Eiseman's letter of January 12, 1857, from Davenport to the Occident (see page 23) reports that a congregation existed in Dubuque, which if true, possibly dates to 1856 or even earlier. The Universal Jewish Encyclopedia also lists a congregation in Dubuque in 1857, probably using the same Eiseman letter as the source. The

Eiseman letter refers to services being held in the home of Levi or some other Jewish family in Dubuque. Before a congregation was founded, the group would meet for religious services at someone's home. Eiseman evidently heard that services were being conducted in Dubuque and concluded that a congregation existed there. The same is possibly true of Burlington. Religious services may have been conducted there, but it is rather doubtful if any formal congregation existed in Burlington at that time. Perhaps that is why the Eiseman letter concludes with, "the names of the officers I do not know."

September 25, 1860, is the first recorded date of a Dubuque congregation.¹³ It is the "Benei Jechurun" with "A. Levi" as president. (See page 58) Glazer gives Passover of 1862 as the date when a congregation was first started in Dubuque.¹⁴

The cemetery must be several years older than the oldest existing tombstone. The oldest Jewish markers have also been lost. The large cemetery which includes both a Jewish and a much larger non-Jewish section is reputed to be the gift of Alexander Levi to the city on condition that the Jewish section be cared for. A title search revealed that on September 26, 1860, Mr. Levi transferred the cemetery grounds to "M. Cohana for the exclusive use of the citizens of Dubuque who are of the Jewish persuasion as a cemetery."¹⁵ Shortly thereafter, Mr. Levi deeded the remainder of the tract to his French partner, Jean Baptist N. Bourgeois.¹⁶ Levi enlarged the Jewish cemetery section May 4, 1863, by having Bourgeois convey additional land to M. Cohana.¹⁷ Another entry tells that "Bourgeois and Levi conveyed to the City of Dubuque, the whole tract of 20 acres except the .6 acre deeded to M. Cohana in trust to be

used as a Jewish cemetery.¹⁸ M. Cohana (also spelled Cahana and on his 1863 gravestone Kahanna) died in 1863, and on October 7, 1875, the City of Dubuque conveyed the property to the Lynwood Cemetery Association, "excepting so much thereof as has been heretofore deeded to M. Cahana in trust to be used as a Jewish cemetery, containing .6 acre."¹⁹ The Jewish cemetery is known as the Alexander Levi Cemetery Association of Dubuque and is part of the Lynwood Cemetery.

Dubuque is described as a "lively and enterprising town"²⁰ by Amelia Ullman, a young Jewess who left the comforts of St. Louis in 1855 with her infant son to travel on an up-river steamer to join her husband in St. Paul and become one of its pioneer families. She wrote the description many years later and told how the city appeared to her from the boat landing. In the winter of 1857, she accompanied her husband to Chicago by way of Dubuque. After a perilous and thrilling sled journey from St. Paul to Dubuque, she rested for three days at the St. Julian Hotel while waiting to cross the river to the Illinois side for the train to Chicago. (See page 85). Her later memories in which she described Dubuque must have combined both visits to that city.

MUSCATINE

Jacob Israel arrived in Muscatine in 1839²¹ (which was known as Bloomington until 1849) six years after the first Jew settled in Iowa. Muscatine had been established in 1833 as a trading post. Although no record of his business exists, he is listed in the 1856 directory along with William and J. E. Israel. In 1847 Abraham Sheuerman arrived and began peddling. Jacob Silverman arrived in 1849, but stayed only a short

while during which he was a partner in the opening of Heilbrun and Silverman.²² Silverman may have returned some years later, because in 1859²³ we read of Silverman and Bros., a clothing shop, and of Charles Silverman, who may have been Jacob's brother. This store was later sold to Samuel Cohn who arrived about 1857, and became very active in politics. He was a committee man from his district, and was very well known, but had little to do with the Jewish community.²²

In the 1856 Muscatine City Directory the following Jewish places of business are listed: B. Neidig and son, butcher; Isaac Neidig, groceries; Rothschild and Brother, clothing. In the same directory, we also find Isaac, Benjamin and Morris Neidig, and David and Israel Rothschild. The Rothschilds were later in the grain and produce business. In 1859 we find Leopold Adler, the Block family which we know from cemetery records includes David, who died in 1894 aged 66, Marie, who died in 1886 aged 90, and Mayer, who died in 1900 aged 68. Jacob Block was in the 35th Infantry of the Civil War. Listed in 1859 are Louis and Samuel Cohn, Simon Kahn, David Mayer, Jacob and Moses Oppenheimer, and the Sheuerman family.

Babette Sheuerman Frankel was a member of the Sheuermans mentioned above. She married into one of Iowa's most prominent Jewish families and in her later years wrote and printed privately a memoir of her family which she titled "A Bit of Family History."²⁴ She tells how her brother Abraham Sheuerman crossed the Atlantic in eighty-three days on a sailing vessel and after he arrived in Muscatine, he sold dry goods and notions in neighboring towns. His sister Rose arrived

in 1850, and supported herself as a milliner and evidently kept house for her brother. Babette, the author of the article, arrived with her sister Sophie and her mother Sarah Sheuerman in 1853, and she relates that she crossed the ocean in thirty-six days. They too, lived in Abraham Sheuerman's house. Babette went to work as a milliner with her sister Rose.

Leopold Adler had known Rose Sheuerman in Germany, and when he came to America in 1859, he went to Muscatine to visit her and the two soon became engaged. Meanwhile, Abraham Sheuerman had become acquainted with a Brontte Wiley, possibly a non-Jewess, and on September 6, 1859, the two couples were married in Muscatine, evidently without a rabbi officiating.²⁵ Seven children were born to each family.

A brother, Leopold Sheuerman, had arrived meanwhile, and in nearby Marengo, he met and became engaged to Matilda Schwartz. Babette, our author, had gone on a trip to Chicago, and there she met Isaiah Frankel. The Frankel family seems to have been quite traditional in religious practice,²⁶ cultured and wealthy. On January 20, 1864, both couples were married in Davenport with Rabbi Kunrinter (Kunreuther)²⁷ of Chicago performing probably the first traditional wedding ceremony on record in Iowa. The Frankel marriage contract is the earliest such traditional document available for the area. (See page 17) Isaiah Frankel became Iowa's first Jewish banker, settling in Oskaloosa, Iowa, and he and his wife, and their six children, became one of Iowa's prominent Jewish families. Abraham Sheuerman moved to Des Moines, where he became a very wealthy and prominent philanthropist. The Leopold Sheuermans had ten children.

FORT MADISON AND KEOKUK

The Fort Madison (Iowa) Courier of October 30, 1941, lists Solomon Fine and Nathan Louis as Iowa's first Jewish peddlers. They evidently traveled about considerably, because Keokuk claims them as residents in 1843. Fort Madison never developed a large Jewish community, but Keokuk was the pre-Civil War metropolis of the mid-Mississippi valley. The names of early Jewish residents in Keokuk are incomplete although the directory of prior to 1905 Jews probably lists many names that arrived in the city long before our records first list them. In Keokuk, the first recorded public service of the Jewish faith in Iowa was conducted, for Passover in 1855.²⁹ A benevolent society was founded September 1, 1855, and a congregation was established November 25 of that same year. Before 1857, Keokuk seems to have had more than a hundred Jewish families³⁰ and was probably larger than Chicago's Jewish population. It was a commercial center from which a large number of peddlers operated. The details of its growth and decline indicate that the Jews who arrived in Keokuk between 1848 and 1860 were poor, not sure of where they wanted to live or what they wanted to do, and that their stay in Keokuk depended only on its ability to support them for the moment. The national financial crisis of 1857 and the war of 1861 ended the bright hope which seemed destined to make Keokuk the largest metropolis of the mid-west.

It is a tribute to the Keokuk Jewish community and its leadership that it was able to do so much in less than a decade. They had organized a benevolent society, a fine cemetery and a congregation, but by 1861, a good part of this activity had to be suspended because so many of the Jewish people had gone elsewhere.

BURLINGTON

Burlington was Iowa's second largest Jewish community in 1854. It was a smaller, less active, but more stable community than Keokuk.³¹ The Jews who came to Burlington planned to stay. The list of pre-1861 business establishments of smaller Burlington is larger than the metropolitan city of Keokuk, and its eventual historic development shows far greater stability than Keokuk. The list of Jews who served the general community in Burlington is also larger.

Solomon Herschler came to Burlington from Germany in 1850. He was active in Jewish and communal affairs, purchased ground for a Jewish cemetery soon after his arrival, was elected an alderman and finally a fall from a horse in 1860 put an abrupt end to the forty-two year old career that promised so much. Jacob Epstein arrived in 1855, and E. M. Eisefeld in 1856. A twenty-year old Jacob Loeb died in August, 1850, and was buried in the ground purchased by Solomon Herschler.³²

ROCK ISLAND AND DAVENPORT

The mid-point in the geographic section of this study was the last to be settled and Jews slowly and steadily helped it grow to become the largest and most prosperous of all the communities in the area. As the Mississippi flows from north to south, it turns right and flows from east to west for a length of about thirty-five miles. The turn ends at Muscatine where it bends left to the south again. Near the eastern bend are the Tri Cities. Davenport is on the north bank in Iowa and Moline and Rock Island are on the south Illinois side.³³ All three cities are close together and form one metropolitan center. In this region there was a great deal of Indian activity,

incidents of the war of 1812, and finally the Blackhawk War of 1833 which cleared the area for white settlement.

Rock Island was settled in 1833,³⁴ immediately following the conclusion of the Blackhawk War. It was called Stephenson until 1841. Davenport was settled in 1836, and Moline in 1848. October of 1851 is the earliest recorded date of the first Jew in the Tri Cities area. He was Samuel Hirschl who made a fine name for himself in Davenport. His advertisement in the Davenport Gazette on October 9, 1851 describes him as a "Commission and Forwarding Merchant." Leopold Lowenstein arrived in 1852. Rock Island had Aaron Block and Berthold Lowenthal in 1852, and their advertisement in the Rock Island Republican on October 27, 1852, reads:

Railroad Clothing Store

7 Commercial Row

Block & Lowenthal

It is probable that Jews had settled in Davenport and Rock Island before the names mentioned above, but did not advertise, or else were settled a considerable time before they put their notices in the paper. If the general pattern of settlement was followed, even the storekeepers mentioned above probably were peddlers for some time before opening their stores. The Americanization of these Jewish newcomers was very rapid. Berthold Lowenthal was elected to a two year term on the Rock Island City Council, serving from 1856 to 1858.³⁵ (Mr. Lowenthal later became a prominent Chicago banker. He served as President of Sinai Congregation in that city, was an important factor in keeping the University of Chicago open, was a Supervisor of South Town of Chicago,

and in 1875 was elected to the Public Library Board.)³⁶ In the same election, Dr. Henry Fishel, a dentist who had arrived a short time before 1856, was defeated for county coroner by the close vote of 1293 to 1127. The following year, Dr. Fischel was elected Justice of the Peace.

Across the river in Davenport, Samuel Hirschl continued to dominate the Jewish scene. He ran for councilman in 1851, after he had been nominated by the Republicans of his ward "by acclamation." The editorial comment on his nomination was "Mr. H. is a well known citizen and property holder, and no doubt will make an excellent officer." Despite this effort, he was defeated by a vote of 155 to 135.³⁷ In 1863, he was elected an alderman for two years and when he ran again, he was defeated by the somewhat one-sided vote of 273 to 1.³⁸ Mr. Hirschl was again mentioned in the editors column in 1854; "A Mr. H. inquires what insurance companies instruct their agents not to insure property belonging to a Jew or in which a Jew has any interest." The reply follows immediately that "his (the Editor's) policies have a clause to that effect, and if Mr. H. will call, he will show it to him."³⁹

Early Jewish settlers in Davenport were Henry Abel, S. Berolsheimer (Berlizheimer), I. Freischman, B. Samuels, Michael Raphael, Isaac Rollman, John Ochs, and Robert Krause, all of whom were in Davenport by 1854.

Max Feder, who served as Iowa's first "Jewish Minister"⁴⁰ is listed in the 1856 directory as a "peddler". N. H. Heidenheimer, S. Harsh (probably the S. Hirsh of Rock Island), Isaac Mass, Isaac Obendorfer, Samuel Pritz, Abraham Rosenfeldt, are all in the 1856 directory.

Rock Island settlers before 1856 were Lewis Levi, D. Lederman, A. Meyers, Julius Mosenfelder, and L. Heidelberg.⁴¹

The earliest Jewish organization in the Tri Cities was probably for the purpose of purchasing a cemetery. The difficulty in trying to establish the date when the first Davenport Jewish cemetery was started is a good example of the problem that exists in trying to find the exact time of an organization's beginning. On January 7, 1862,⁴² the Bnai Israel Congregation met in the home of Moses Billstein, and the main topic of discussion was the cemetery. Wolfe uses this 1862 date as the time of the cemetery's organization, mentioning John Ochs and M. Raphael as the men responsible for the purchase, quite evidently referring to this meeting.⁴³ However, it is clear from the minutes of January 7, 1862, that the cemetery already existed, as they read "those who have relatives buried in the cemetery" will be sent statements. Glazer writes "He (John Ochs) as the first Israelite in Davenport to recognize the need for a Jewish cemetery, and in 1856 he purchased a piece of property which has served as a burying place for Davenport Jewry."⁴⁴ Mr. Ochs, however, had a personal reason for buying a burial ground in 1855. A divided stone, probably the oldest in Davenport's Mt. Nebo cemetery, tells of a compelling tragedy that made a burying place necessary for Mr. Ochs. On the "20th of Iyar", 5615 (May 8, 1855) his one year old daughter died, and on the 25th of Iyar, 5615 (May 13, 1855) his eight year old child died! No further information is readable from the crumbling stone. Such tragedies were fairly common with diptheria, cholera, and scarlet fever carrying away entire families within a few days.

According to a correspondent from Davenport, it was not easy to get the Jewish people together in an organization for religious or cultural purposes. In November, 1856, the Occident and American Jewish Advocate

of Philadelphia, edited by the famed Isaac Leeser, requested Mr. Eiseman in Davenport that "he have the kindness to inform us with regard to the number of Israelites in his city, the state of the congregation, and the names of its officers, and also those of his society."

In the February, 1857 issue, The Occident published the following item:⁴⁶

Davenport, Iowa - In reply to our inquiry of last month, Mr. Eiseman has sent us the following letter for which we return him our thanks and add the hope that the older Israelites of his vicinity may emulate soon the efforts of the young men to elevate the character of our people.

"According to your request in the last number of the Occident, allow me a little space to reply briefly to your interrogation. Truly may it be said that onward and forward is the watchword of Israel. Where immigration finds its way, a part of Israel's children always follows; the reason is, that our sacred cause is expounded everywhere and has its followers on the whole globe. With regard to your first request I will state, that thinking it necessary for the advancement of our long cherished religion, we, the young men of this city and Rock Island, Illinois (just opposite) started a society known as the "Young Mens Hebrew Literary Association" for the promotion of our sacred cause, for the benefit of ourselves and mankind at large. We number at present twelve members; the right spirit and harmony prevail, and we know no such word as fail, with the guidance from an All-Wise Providence. The officers of the present term are S. Harsh, President, L. Lowenstein, Vice President, B. Eiseman, Sec'y., Samuel Pritz, Treasurer.

We are progressing slowly but surely. Regarding information about the state of the congregation and the names of its officers, I am sorry that I cannot furnish it. There is till now no congregation formed in either place; There are enough Israelites in both places for three times minyan, but I am at a loss to state why nothing has yet been done. The young men have indeed tried to start a congregation, but the married men keeping aloof, induced us to take the step we did in starting a literary society of young men only. Regarding different congregations in Iowa and the names of their officers, I can comply with the first interrogation, but not with the last. There are at present, as far as my knowledge reaches, a congregation each in Dubuque, in Burlington and Keokuk, all in Iowa, but the names of the officers I do not know.

B. Eiseman

Davenport, (Iowa) January 12, 1857

The editor's hope for a congregation in Davenport was not fulfilled for almost five years. The Young Mens Hebrew Literary Association was probably organized some time in 1856. This type of young people's group was very popular as a social and cultural expression, especially during the years of 1840 to 1860.⁴⁷ A news item of the organization found its way into the Jewish Chronicle⁴⁸ and from there it was copied by a Jewish periodical in Paris, France, where in 1857, an article appeared in the Archives Israelite (see page 26) which is translated as follows:

" -The young Jewish men who live in Davenport, (Iowa) and in Rock Island, two towns separated only by the Mississippi, have formed under the title "Literary Association of Young Jewish Men", a society which has for its purpose the conservation and propogation of Judaism. (Jew. Chr.)"

Glazer remarks that the "early settlers of Iowa appear to have manifested a great interest in the Jewish people."⁴⁹ This manifestation was to be expected. The Jews were an integral part of the community and as their practices were somewhat different, they were a source of interest. Glazer quotes from the Iowa Sun of August 28, 1939, "the reason why Jewish women have such unexcelled beauty is because they were not stubborn in denouncing the savior and he gave his last glance upon them." The story is also found in the December 2, 1841 Davenport Gazette.

The Davenport Gazette began publication as that city's newspaper on Thursday, August 26, 1841, as a weekly. John Tyler was president of the United States of which Iowa was a territory. Most of the front page of the four-page issue is devoted to a story about Indians. The word Jew finds its way into the second issue of the paper. A letter

signed "A Whig" protests President Tyler's veto of the Bank Bill.

It describes the President as "the accursed Jew sitting in the king's gate,"⁵⁰ and the action of the President to the writer was so objectionable that he concludes, "tell it not in Gath, publish it not in the streets of Ashkelon."⁵¹

The general tone of the early issues of the Davenport paper is unfriendly to the Jews. On January 27, 1842, in a front page story is found "He is as rich as a Jew." On April 28, 1842, an aditorial comment tells of Jewish employers paying "Starvation wages." A change in tone is evident in the latter part of 1842, probably coinciding with the beginning of Jewish people coming to the city. The paper's attitude is sympathetic and friendly from then on. From November of 1842 thru August of 1843, the Davenport paper tells of Jews from Poland and Russia going to Jerusalem to pray, to fast, and to await the coming of the Messiah; it tells of ten thousand Jews in New York, their six synagogues and their annual collection of five thousand dollars; it sympathetically explains that "legal disabilities" and "strong prejudices" in Europe are the reasons why "many persons of their faith seek refuge in the United States"; that Baron Rothschild is giving one hundred thousand francs to build a Jewish hospital and an adjoining school for both sexes in Jerusalem, and then it tells of an Imperial ruling in Russia compelling Jews to move from the frontier lines to the interior.⁵²

In October of 1843 "an anonymous scribbler in the Bloomington (Muscatine) Herald is attempting to prove the Mosaic superior to the Christian dispensation. He has a hard task before him"⁵³

ISRAËLITES.

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— On a inauguré à Bucharest un hôpital israélite ; le prince Alexandre Gbika, Caimacan, et le secrétaire d'Etat, Cantacuzène, ont assisté à la cérémonie. Les israélites espagnols se sont spécialement distingués par le nombre de leurs offrandes.

Le nombre des lits ne dépasse pas dix-huit jusqu'ici, mais ils sont abondamment pourvus. La Compagnie dramatique nationale a donné au bénéfice de cet hôpital un concert qui a produit 3,000 francs. (*Educat. israel.*)

— On annonce comme prochaine la fondation d'un établissement agricole, dans les environs de Jaffa, à l'usage des juifs convertis.

AMÉRIQUE.

Le journal de New-York *the Armonian* parle de divers legs faits par M. Sampson Simson, mort récemment à la campagne, près de cette ville : un capital de 50,000 dollars (250,000 fr.) dont les intérêts sont destinés aux israélites pauvres de la Palestine ; plus un legs de 2,000 dollars (10,000 fr.) pour le Beth Hamidrash de New-York ; un autre de 1,000 dollars au collège de Colombie où le défunt a fait, il y a soixante ans, son droit.

— Les jeunes gens israélites qui résident à Devonport (Iowa) et à Roch-Island, deux villes séparées seulement par le Mississipi, ont formé, sous le titre de : *Association littéraire de jeunes gens israélites*, une société qui a pour but la conservation et la propagation du judaïsme. (*Jew. Ch.*)

— Le *Voice of Israël*, journal israélite qui se publie, en anglais, dans la capitale de la Californie, constate que ses coreligionnaires y occupent un rang commercial des plus brillants et bien supérieur à leur proportion numérique ; ils jouissent, du reste, non-seulement d'une magnifique position de fortune, mais de l'estime générale. La population de cette ville monte actuellement à 5,000 âmes. Le journal *Deborah* dit que cette population se répartit entre trois communautés ; il y a deux prédicateurs, deux écoles israélites ; enfin cinq

Subsequently the news items which the early Davenporters read were very interesting. Conversion movements to and from Judaism are described without comment; Passover and the sale of "Passover bread" in Newark, New Jersey is a news item; the "Divisions Among The Jews" in a July 17, 1844 issue tells about the beginning of reform in Germany; the midnight Slichos prayers before Rosh Hashanah are called "A Jewish Revival" (October 10, 1844); In the same paper "Rothschild is regarded as the king of the country," (the country being Frankfort, Germany) and shortly thereafter a gift of \$250 from Rothschild to the victims of the Pittsburgh fire is reported.

On December 19, 1844, the editor of the Davenport Gazette commenting on an article "Barbarous measures being carried into execution in Russia against the Jewish population" writes "there they will find their tomb and in presence of this calamity, the author of such atrocity relies upon the silence of all Europe." This attitude was followed consistently. A prominent article of February 15, 1849 informs the readers that the Jews are about to build a new temple in Jerusalem.

The April 10, 1851 Gazette had an editorial eulogy for Major Mordecai M. Noah, an outstanding Jewish figure of that time who was famous for his works in the theatre, journalism, diplomacy and politics.⁵⁴ He is lauded as a "veteran and luminary of the press....one of the oldest and most distinguished of the press."

The first local Jewish item to appear in the newspaper in Davenport was an ad on October 9, 1851:

Samuel Hirschl

Commission & Forwarding Agent

The January 15, 1852 issue reported a Washington Union News item that the U.S. Secretary of State (Daniel) Webster revealed that the United States would not ratify a treaty with Switzerland unless certain prejudices against (United States) "citizens of the Jewish persuasion" were removed.⁵⁵ The Davenport editor wrote, "We are pleased to see the above as it is in that way our government can intervene to make its influence felt without fear of having to resort to force of arms," and then follows an interesting note, "I never saw freedom survive in the land that loved to smite the Jews."

A newsworthy item of July 28, 1853 informed the public that Mr. Samuel Hirschl moved into his new building. More than four years pass until we read of the next reference to local Jews. On October 10, 1857, the first Jewish marriage was announced, and it told of the event which took place on October 4, when Mr. Isaac Obendorfer married Miss Sophia Ettlinger of Buffalo, New York. A Justice of the Peace performed the ceremony in Batavia, New York. A social note of May 17, 1858, told about three businessmen of Rock Island starting on a summer tour of Europe. The trio were B. Loewenthal, Levi Dillenbrug (Dillensburg) and J. M. Rosenfield.

The first Jewish religious notice in The Davenport Gazette is about the High Holy Days of 1858. On September 20, 1858, under the title "A Holy Day", there appeared the following article in the same paper; "Last Saturday was a Holy Day or Thanksgiving Day with the Israelites here and elsewhere. All the stores of these citizens were closed during the day and till evening there was a strict fast. Week before last was the commencement of the new year in the Jewish calendar."

Three Jewish citizens of Davenport were among thirty-eight persons who signed a public letter "protesting Negro children in school with white children." The three were I. M. Samuels, Benjamin and Henry Eiseman. The negro children were thereupon dismissed from school pending further consideration.⁵⁶

The railroad had reached Rock Island on the east bank of the Mississippi in February of 1854. In 1856, a railroad bridge was built across the Mississippi from Rock Island to Davenport. A steamboat crashed into the wooden bridge and destroyed it, bringing to a climax a long grievance between the railroad and steamboat interests. Abraham Lincoln was the successful lawyer for the railroads. The railroad became a stock company and secured the necessary money to build westward by a public loan. On October 23, 1858, four Jewish businessmen among others, signed a letter in the Davenport newspaper urging the public to support the loan. They were S. Berlizheimer, K. Gimbel, B. Krause and Co., and I. Obendorfer. Samuel Hirschl seems to have been the incentive for a cultural movement in Davenport. His son, Clemens, went to Harvard University and the February 3, 1859 paper has his letter recommending a particular railroad bridge over the Mississippi. It was a bridge about which he had read and translated from a Hungarian newspaper. (See Page 21, Note 39).

On the other side of the river, the Rock Island Republican began publication as a weekly on Saturday, October 18, 1851. The first Jewish story to appear in its pages was about "Rothschild The Head of Israel" on July 7, 1852. The story follows:

Remarkable Movements - The following strange news is given by the Paris correspondent of the Evangelist as a rumor from Constantinople. It is under date of April 1st:

Syria has been ceded to M. Rothschild for five hundred millions of francs. It is not yet known whether he assumes the title of King or Pacha; it is certain he proposes to build Jerusalem and the Temple of Solomon; There are to be chapels for all religions, a line of steamers from Beyrout to Constantinople. The new estate of Rothschild abound in iron ore and forests of valuable timber. It is said that M. Rothschild will appeal to his co-religionists to return to the land of their fathers, to possess the tents of Abraham and Jacob."

On October 27, 1852, the Block and Lowenthal advertisement appeared as the first mention of Local Jewish interest. (see page 20). Then, almost two years passed until Lewis Levi advertised his Gents Furnishing Store on Illinois Street, in the May 7, 1854 issue. In December of that year is a simple item that "according to Synagogue rolls, more than 120,000 Jews are in the United States." Political pressures and a growing city helped the Republican to come out as a daily beginning with the January 2, 1855 edition. The "Know-Nothing" movement had become a nation-wide political force. The Know-Nothings were a bigoted group opposed to foreign born people and since many Jews were newly arrived immigrants, they were possibly among the victims of its prejudice. On June 6, 1855, an editorial comment attacking the Know-Nothings was labeled "Which the Jew, Which the Christian." It pointed out that Alexander Hamilton, one of the fathers of the Union was foreign born, whereas Benedict Arnold, the traitor, was native born.⁵⁷

The Rock Island Republican took its name as proponents of the republic, not as a political party. With the emergence of the Republican Party, the newspaper's policies were in direct opposition to the

Republican Party, and therefore, on December 19, 1855, it changed its name to Argus. The newspaper reverted to weekly editions, but its first issue as the Argus is Vol. 5 - No. 9, a continuation of the former paper. There was a Jewish notice in the first copy of the Argus, "Isaac Rollmans Clothing Store - at the stand formerly occupied by Lewis Levi." A week later, we read of the London Press as "De Israels (Disraeli) organ", and in the same issue was the notice that "Foreign Exchange and Passage Office of Greenbaum Bros." was at 69 Wells Street in Chicago. On March 3, 1856, the readers were told that "the Jews of the city of Cincinnati are about to establish a college of their own in that city upon the same plan as the German University."⁵⁸

The Know-Nothing campaign in July of 1856 resulted in a movement of opposition among the foreign-born citizens. They joined forces to campaign for the election of the Democratic candidate to become the President of the United States. The Argus was in favor of the Democratic party, and the Davenport Gazette was Republican and therefore, very little of the following incident appeared in the Davenport paper.

A letter to a prominent German-American visitor appeared in the July 9, 1856 Rock Island paper requesting that he speak before "your German fellow citizens...on questions of the time." The letter had among its sponsors, the following Jews: J. Mosenfelder, A. Meyers, Isaac Rollman, Isaac Oppenheimer, H. Burgower, B. Lowenthal, A. Strauss, F. Levy, Philip Zahn, L. Heidelberger, and Dr. H. Fischel. The July 14 issue advertised a German mass meeting to take place on the 21st at the Court House. The call was signed by four persons, three of them Jews: H. Fischel, A. Strauss, and B. Lowenthal.

It is most surprising to learn of such strenuous political activity among the German Jews. The 1856 election was the first United States election in which prejudice played an important part. The slavery question developed critical tensions which led to the disastrous Civil War. Free immigration was seriously threatened.

"Protestants were alarmed by the great influx of Catholics. Old-stock Americans were incensed at seeing recently naturalized foreigners flocking to the polls "under bosses" in the cities and taking possession of municipal governments. In fact, opposition to the foreign vote took an aggressive form in the organization of the.... Know Nothing party."⁵⁹

Against this background, it is heartening to read that the newly arrived Jewish citizens of that day took vigorous action to defend their precious new found liberty. The Democratic candidate was James Buchanan. His opponents were John Fremont, the first candidate of the newly formed Republican Party (successor to the Whig party), and Millard Fillmore, candidate of the American or Know Nothing party. Fillmore had been Vice President in 1848 when Zachary Taylor was elected President of the United States. When President Taylor died in 1850, Fillmore became President and served until 1853.

The Rock Island Jewish community at that time, was mostly of recent German origin. The security of the newcomers was seriously challenged. As a group, they joined with the non-Jewish immigrants to protect their rights and the interest of the new government they had just adopted. The Rock Island Argus was an active Democratic newspaper. The following news item appeared on July 23, 1856:

"The German citizens of Rock Island, favorable to the election of the Democratic candidates, who believe the people should mould their own domestic institutions, and who think that none should be proscribed because of their birth place or religion...".

This was the call to another meeting, the details of which are in the same issue. Berthold Lowenthal called the meeting to order and Dr. H. Fischel was called to the chair after being elected President. Berthold Lowenthal was elected as one of the two vice-presidents and J. Oppenheimer one of the two secretaries.

Their efforts helped Buchanan become the President of the United States. The local excitement and the publicity helped Berthold Lowenthal to be elected the Democratic Alderman from the Second Ward by a 100 to 83 vote. Dr. Fischel was defeated in the same election for the position of County Coroner by the close vote of 1293 to 1127. It is doubtful if any of the Jewish communities in the Mississippi River towns under study were ever again as active in politics as were the Rock Island Jews in that hectic election of 1856.

The Jews were also the subject of some good natured humor in the early newspapers. The Argus of July 15, 1857, has a story that "The Boston Courier says there is a dilemma in the court as to the proper mode of making a Jew swear. Allow us to suggest treading on his corns!" The Davenport Gazette had previously told of a man "who had married a Jewess. Shortly afterwards, he joined the Temperance Society, and never dared kiss his wife from that day because he considered himself prohibited by the pledge from meddling with Jew-lips (julips)."

There is no other record of any organized Jewish communal life in Rock Island until almost two decades later.

CHAPTER 3

THE LONELINESS OF RESETTLEMENT

"With packs upon their backs they brought all manner of trinkets and gaily colored materials to the lonely and drab pioneer homes. There were no hotels in those days beyond the Mississippi and the peddlers were usually given freely of the frontier hospitality. Many of them were men of high character and repaid their nights lodgings well. Some of them became firm friends with many of the settlers. Later these peddlers became established as businessmen in towns and cities and to them Iowa owes much of its early business development. Nor were the Jewish people lacking in either civic spirit or patriotism. The roll of soldiers in the Civil War, as in subsequent wars, contains a good proportion of Jewish names. It was clearly evident even in the early days that they appreciated the opportunity and freedom America gave them."¹

The word "peddler" has a rather unpleasant ring in the mid-twentieth century. It brings to mind a somewhat pitiful existence of the lowest class of our economic society. However, the above description of the early Jewish peddler is only an introduction to a most misunderstood phase of early American business. Every evidence of the first Jewish peddlers indicates a group of men with tremendous courage, extraordinary fortitude, and a will to succeed that defies description.

This stalwart soldier of fortune took to a lonely road, straining his back to carry its very utmost in weather that would punish animals far stronger than man. Often with a pack of a hundred and fifty pounds on his back, unfamiliar with the language and strange to the countryside through which he travelled, the peddler left home and friends for weeks and months at a time. With his beard frozen with ice, and the winds blinding his eyes, the peddler plodded² on through the deep

western prairie snow to an isolated farmhouse. The farm family was delighted to see this representative of the world beyond the farm, with his store products of trinkets, cloth, and household necessities. The peddler was the only source of news and perhaps the only visitor of the winter. With his heavy accented and broken English, he performed his duty as contact man between the farm folk and the outside world. The peddler's visit was the highlight of the long winter season in many farms.

The poor peddler often took to the barn for shelter. It was not always possible to find room in the farm house for him. With his goods he usually carried some kosher food to sustain his body while his soul longed to see his family again. His family was usually waiting thousands of miles away in the old country. Their reunion depended upon the good fortune of peddling. The success story began when the peddler could afford a horse and a wagon for his merchandise. Finally, when funds were adequate, a little store was opened in town as the crowning glory of a heroic struggle. This pattern was followed by many newcomers.

Keokuk, Iowa, became the main gathering place for the Jews, because it was a center for peddling and merchandise was easily available. In the decade between 1846 and 1856, the Universal Jewish Encyclopedia states³ that about one hundred Jewish peddlers arrived in Iowa. More than half of them were to be found in Keokuk. It was to Keokuk and Burlington that many Polish and Russian Jews turned, whereas Davenport was the center for German Jews. The German Jews were in a much better economic position than the Polish and Russian

Jews, and they usually started in business with a store in town. The poorer East European Jews had virtually nothing when they arrived, and lacking any skills, their only means of survival was peddling.

Keokuk was probably larger than Chicago between 1850 and 1857. The Mississippi River was a more comfortable means of transportation to Keokuk than the overland trail to Chicago. The farm lands in Iowa also offered better advantages for the peddler. The 1857 to 1865 period was a disturbing one for the entire country, and when the Civil War had ended, Keokuk was left with very few Jews.

The situation in which the Jews of the 1850's and 1860's lived was very primitive. Transportation was crude, difficult, and very slow. There are many stories and descriptions of travel in those days.⁴ Hotels as we know them did not exist on the frontier. The taverns and inns were few and far between. The comforts offered were merely a warm fire, a shelter from the wind, and a place on the floor to rest during the night. Our conception of cleanliness and sanitation simply did not exist. In warm weather, streams were the best sources for washing. At the inns, the traveler slept in his clothes. Where beds were available, several persons slept in one bed, and instead of finding the usual cheerfully framed "home sweet home" on the wall, there was a crude notice that stated, "Sleepers are asked to remove their boots."

Permanent housing was little more than a shelter. Running water, central heating, electricity, gas, telephone, refrigeration, and other household conveniences were for the distant future.

Medical care was almost non-existent. Doctors were few and poorly trained in comparison to modern standard. Entire families died in a few days of epidemic. Every cemetery has a large children's section, mute evidence of a high mortality rate in children's and infant's diseases. Merchandise that could be bought in the store was scanty and simple and consisted mostly of dry goods, some household supplies, and a few items of ready-made clothing. Food variety depended upon the locale and the season. The experience of women shopping was very difficult.⁵

Into this "civilization", the old world Jew entered and began the long story of adjusting to the new environment. The clash in cultures, language difficulties, the city dweller versus the frontier citizen, at home along his people and now a stranger among strangers, a tiny minority in his religion that was not understood by his neighbors, all were factors that made life so trying for the early American Jew in the difficult days of early America.

Why did the Jew come to America and especially to the frontier? From where did the Jew come? What did the Jew do and how did he live, are all of great interest and of historic importance. The adjustment of the Jew in America and the progress of the Jewish community for a full century are all part of the fascinating story of the miraculous growth of America and the Jew is an important actor in that drama.

The Jews came to America for many reasons, and like their fellow citizens, there were many factors involved in their arrival. Religious persecutions, the utter impossibility of the economic existence, no

hope for the future, participation in unsuccessful revolutionary movements, obnoxious anti-Jewish legislation, and the desire for adventure and new horizons were some of the reasons for coming to the New World.⁶ It was not easy to uproot themselves from their native lands and move to the vast wilderness across the sea. Jews endured persecution, economic disadvantage, and other humiliations for many years rather than go to the strange land so far away. But there were brave individuals with ideals of hope for a brighter future who suffered the loneliness, fright and strangeness in the new world of exciting adventure and unlimited growth. As soon as one was settled his letters and financial assistance brought over families, relatives and friends.⁷ The customs of the old world were followed, and only after many years and slow change did the immigrants develop their new pattern of life.

Many of the problems that faced the Jewish communities on the Eastern shores of America did not exist on the frontier along the Mississippi. The cities in the East, had been settled many years before and had their culture, organization, and people of prominence. The older settlers were jealous of their standing, and were not kindly disposed or very receptive to the new arrivals. The very early communal organizations in the frontier towns show little evidence of the inter-group difficulties that prevailed in the East. There were too few people, and they needed each other. Jewish communal life in the frontier cities grew faster and with less bickering, jealousy, and selfishness than we find in the East.

The arrival of Jews along the frontier was a slow process, because the flow of Jews to America was not a mass movement. As communication was difficult, the Jews in Central Europe had not heard too much about the new world across the sea. The Jews were hesitant to leave home for a strange land which lacked their familiar environment.⁸

After the American Revolution, the people in Europe regarded the new country and its radical form of government with interest, somewhat like that of a parent observing its youngster floundering about in the process of learning and growing. After the Civil War between the States, the nations of the world began to realize that the young nation was fully able to hold its own, internally and externally. The United States began to be respected as a land where the ideals of the equality of man, the right to happiness, true liberty and justice for all people, could actually be achieved. Here at last was a land where people were judged for what they were, rather than by the prejudice of skin color, language, religion, or place of birth.

Enough victims of religious and political persecution had found a safe refuge in the United States to convince the people of the Old World that this New World was a good place in which to live. The earlier arrivals had written home often enough to describe the better chances for happiness in America.

In Europe, a somewhat different attitude was beginning to assert itself among the persecuted Jews. Before 1880 the Jew lived

with his persecution and bore it and taught his children to bear it. Towards the end of the nineteenth century, the Jew began to leave his persecutors. A huge outpouring of Jews began to leave Europe. They had heard that in America, they could live in peace and with respect, and so they began to come, tricking in at first, and then in huge waves. The new immigrants helped by sheer number to strengthen the earlier arrivals. The population increase brought the religious functionaries, the Synagogue Jew, the resettler who merely replanted himself and his family from his native town in Europe to his new residence in America, and who brought over the same institutions which he had when he was "home." These later arrivals were not individual pioneers who came alone to clear the wilderness. They came to live as settler citizens, and they could no more live without their houses of worship, customs, ceremonies, and rituals, than they could live without bread.

In the Middle West, the period of extreme discomfort in living conditions had come to an end. It was easier to live a normal life without the crude standards of the early pioneers. The living conditions were not too different from those of the Old World, and the hopes and promises of spiritual and political freedom made the transition a worthwhile one.

All the Jewish communities in this study developed in a familiar pattern. As Jews, they had special problems, similar to problems that every particular group had to face and solve. The Jews needed their own organizations which provided for their special needs in a language they understood. The cemeteries and social groups began first as they were most essential from the very beginning.

Benevolent societies and other mutual benefit groups were organized and when the group was large enough, they began to establish a Synagogue. The process took a long time and in the period from early arrival to an established religious community, many Jews fell by the wayside. To live a Jewish life, the individual Jew had to have Jewish institutions, Jewish friends, and at least a some-time Jewish environment. The same was true of other religious groups. The Jew who lived without Synagogue, without Jewish friends, with no Jewish school or leadership, with no chance to observe the holy days and the many other rites of his faith, soon lost interest, and eventually the attachment to his religion.

A Biblical verse, "Except the Lord build the house, they labor in vain that build it,"⁹ is most fitting to the story of the development of the Jewish community in the upper middle Mississippi River Valley. The Jewish communities, institutions, and families grew and developed and maintained their identity only when the principles of the faith were observed, taught, and made part of their struggle. Some of the newly arrived Jewish immigrants forgot that they came to America to enjoy the opportunity to live in the religious freedom of the Jewish faith. If coming to America meant to live as citizens outside of the Jewish faith, they could have achieved the same thing in the countries where they lived, which were always ready to give them equality with other citizens if they would discard the heritage of their religion.

Many such individuals and families became so intoxicated with the freedom of America that they cast off the very way of life for

which they had come to America. Every vestige of their existence has disappeared. There were also Jews who worked doubly hard to establish themselves and to maintain their religious faith, and for them we can say the "Lord built the house." Their efforts bore fruit because they established themselves and helped build the House of Israel in America, an integral part of our nation's religious heritage.

CHAPTER 4

THE COMMUNITIES MATURE, 1860-1925

By 1860, two things had taken place which are important to the story. The foundations of the Jewish community had been set and the cities were already suffering the effects of the struggle over the slavery issue.

DUBUQUE¹

The interesting city of Dubuque is across the river from the boundary of Illinois and Wisconsin. The lead and zinc found in the hills overlooking the Mississippi attracted early settlers to Dubuque who set up profitable mining operations. Iowa's first Jew, Alexander Levi, took part in the mining operations² and earned much of his wealth from the mines.

Dubuque was settled in 1833³, the year Levi came to live there. No reason is found in any of the sources as to why Levi chose Dubuque. However, it is probably because many of the settlers spoke French, his native language, that Levi went there. He may have had a friend or friends from France in Dubuque as his early partnerships seem to indicate.⁴ The city became an important center of lead mining and fur trading and soon became the largest city for a large agricultural area. In later years, lumber distribution, woodworking, meat packing and railroad facilities made it an important industrial center. The city now has several educational institutions, is a county seat and a metropolis of northeastern Iowa. In 1950 Dubuque had just under 50,000 people.

The growth and development of Dubuque and its Jewish community was interwoven with the story of Alexander Levi. (See above, pages 8 to 14.) The favorable editorial comment about the Jews in the Lee County Democrat of July 8, 1843, was no doubt influenced by Mr. Levi. On April 15, 1869, the Dubuque Herald clarified some misunderstanding as to whom the honor of being Iowa's first naturalized citizen belonged, and details of Mr. Levi's trip to St. Louis are given there. The same article tells about Mr. Levi's old house on the corner of Fourth and Main. It was an old frame building which was torn down about 1868 and replaced by a brick house. In the History of Dubuque County, there is a lithographic portrait of Alexander Levi⁵ followed by his biography⁶ which reveals a new place of residence on Twelfth and Main, "one of the finest and commodious homes in the city." Mr. Levi was in the grocery and provision business until 1837, dry goods followed and then he entered mining on a large and extensive scale. "He has been in the mercantile business for forty-five years (to 1880) and was an active member and treasurer of Dubuque's Masonic Order."⁶

The same source has interesting information about James Levi. "He is President of James Levi & Co., one of Dubuque's solid and substantial business houses." He was the nephew of Alexander Levi, born in Alsace, Germany, March 24, 1841. His parents were Solomon H. and Minette, who brought James to America at an early age. The Jewish community of Dubuque probably had about fifteen families. Besides Alexander Levi being Justice of the Peace in 1846, Benjamin M. Samuels, a Dubuque attorney was elected as an alderman and served from 1855 to 1859.

Dr. Bertram W. Korn was described the "First American Jewish Theological Seminary," Maimonides College, which opened for instruction in Philadelphia in the fall of 1867. One of the eight students approved for matriculation was "a son of H. Friedlander of Dubuque, Iowa."⁷

"Friedlander (and another) were the only two of the original eight who remained during the entire academic year." The Friedlander boy did not return to school in the fall of 1868 "because the distance was too great and he had no intention of preparing for the rabbinate, but had come to the college only out of a desire to develop his knowledge of Judaism." Herrmann Friedlander died June 19, 1868, at the age of fifty-four, at about the time his son returned from the East. The circumstance of his father's death prevented his further study.

Herrmann and Amalie have their names on the grave markers of their two children who died in infancy. Amalie lived until January 4, 1903, at which time she was eighty-two. On her grave stone is the Americanized spelling "Amelia, wife of Herman."

Many Jewish men married non-Jewish women. However, Isaac Plaut's non-Jewish wife, Mary, became a convert to Judaism, as did many of the non-Jewish women. The conversion took place in Chicago in 1869 with Rabbi A. J. Messing in charge.⁸ The date probably coincides with the time they were married. On April 6, 1929, it was necessary for Celina Levi to secure an affidavit in Chicago of the conversion which had taken place some sixty years before, probably to secure a burial place in the Dubuque Jewish Cemetery for Mary Plaut. If this Celina Levi is the daughter of Alexander and wife of James Levi, Alexander's nephew, then she was fourteen years of age at the time of Mary Plaut's conversion and secured an affidavit of the conversion when she was seventy-four years of age.



JEWISH SECTION OF LYWOOD CEMETERY

TALL MONUMENT IS GRAVE OF ALEXANDER LEVI, FIRST JEW IN IOWA

DUBUQUE, IOWA

There were many prominent Jewish personalities of Dubuque, but Alexander Levi was the most prominent. He was interested and active in the Jewish community even in his later years. His long, fruitful and adventurous life came to an end on March 31, 1893. He had lived more than eighty-four years and was laid to rest in the cemetery which bore his name. The monument over his burial place is the largest Jewish monument in Iowa. (See page 46.) The inscription on the monument reads, "Alexander Levi, Native of France." His name follows in Hebrew characters which read "R. Akiba bar Shmuel Halevi," then "Born, France, March 13, 1809, of Spanish Jews, died Dubuque March 31, 1893." Around his large memorial are six other markers, all much smaller and similar in design. The first row has a stone for "Jesse S., July 29, 1903"; then "James, September 13, 1914"; (James was the son-in-law and nephew of Alexander), "Celia, June 19, 1931"; the fourth is simply marked "Eugene." The second row has two stones, the first "Carrie" and the second reads "Gustave Levi, 1853-1930."

The obituary of Alexander Levi was a major news story for the Dubuque newspaper.⁹ It relates that he was a Dubuque resident for nearly sixty years; that he was a Mason for fifty years and the oldest member of that organization in the state; that he was born in Hellimere, France, March 13, 1809, was educated in France, came to America when he was twenty-four years old and that he came directly to Dubuque, arriving August 1, 1833. The obituary then continues with Levi's going into the grocery business, the mining business and then into dry goods in 1847 at the corner of Eighth and Main. It was later James Levi and Co. Then follows "In the category of pioneers, Mr. Levi easily took precedence." His wife and children survived him, among them

were Emil S. of Chicago, Gustave, Celine, wife of James Levi and Eugene. Today there are no descendents of Levi in Dubuque. All traces seem to indicate a dissipation of the family wealth and general disappearance of all the descendants.

Other Dubuque Jews earned prominence in different ways. Joseph I. Israel was elected to the Iowa Assembly in 1881.¹⁰ The Urbach brothers were outstanding business leaders. Abe and Milton were born in Poland, sons of Bailee and Hillel, Abe in 1865 and Milton in 1873. They arrived in Dubuque from Utica, New York, in 1878. The History of Dubuque County describes Abe as being well known for his "hard work," being honest and conscientious in his dealings with people." He married Rose Nova in Chicago in 1895 and had one son Dalton. Milton attended business college and was a partner with Abe, and married his sister-in-law, Mable Nova in Chicago in July, 1908, and they had a daughter, Odell.

Isaac Manhoff was a city policeman and Louis Zideman was also a policeman and a sidewalk inspector. In later years, Milton Aaronson, the son of Rev. Louis Aaronson, was a victor in the Golden Gloves boxing tournament, but died soon afterwards. Isador Olanosky was the Exalted Ruler of the Elks Lodge. Dr. Max Kadesky, a dentist and one of the few professional men among Dubuque Jewry, was the president of Kiwanis. The Belsky brothers were active in civic affairs, Max was President of Rotary and Charles was a YMCA board member, member of the Board of Education, President of the Junior Chamber of Commerce and chairman of the first Community Chest drive in 1929.

On August 16, 1917, the headline of the Dubuque Telegraph Herald was most unusual.¹¹ The United States was busily occupied with World War I, but the main news of that day for the citizens of Dubuque centered around a four-by-six inch picture of an old-world, bearded Jew whose head-covered picture appeared in a black bordered mourning announcement on the front page. The big headline was "A. Slimmer Summoned by Grim Reaper" and the story occupied the entire outside column of the first page. The community had good reason to note the passing of Abraham Slimmer because his three million dollars contributed to charity had made him one of the outstanding philanthropists of Iowa. Besides his generous philanthropy, Mr. Slimmer was one of the most interesting Jews of all mid-western history.

Abraham Slimmer was a relative newcomer to Dubuque, having moved there in 1903 to retire and manage his financial interests until his death in 1917. He had lived in Waverly, Iowa, for almost fifty years. He had been born in Oberstitsko, Poland, on September 14, 1835. He arrived in New York City in 1851 and left shortly thereafter for Little Rock, Arkansas, leaving there when it appeared that the Civil War was imminent.

The editorial of the August 16, 1917, issue said in part, "Abraham Slimmer, the philanthropist, the more than philanthropist, the friend of the poor and downtrodden and suffering has gone to his eternal reward." The editorial is a full column in large print and refers to his Jewishness and his philosophy of helping others. On September 19, 1917, a full-page biographical sketch appeared in the same newspaper. The two-line heading read, "Something of the Life of Abraham Slimmer, Jewish Immigrant who became American Philanthropist."

Slimmer had been one of a very poor family of nine children. After he settled in Waverly, he sent to Europe for his childhood sweetheart. When she arrived, she resented sitting at the same table with the household help. Slimmer is reported to have replied, "These people I need," whereupon she returned to Europe and Slimmer never married.¹² His 1885 income is supposed to have been \$60,000. When he died his estate was worth \$400,000. He is reported to have given more than three million dollars to charity. A partial list of his benefactors include the Lying-in Hospital on Chicago's South Side; the Old Folks Home in Cedar Rapids, Iowa; two homes for the aged in Chicago, one on the South Side and the other on the West Side; a non-sectarian hospital in Omaha; a non-sectarian orphans home in Chicago; a Jewish orphan's home in Chicago; a non-sectarian home for the aged in Des Moines, Iowa; a non-sectarian hospital in Milwaukee; Maimoned (Maimonides) Hospital in Chicago; Finley Hospital, Dubuque (\$75,000); \$50,000 to Milwaukee Jewish Charities; ten acres of land and a home to Bremer County, for the poor. He gave his beautiful Waverly home to the Sisters of Mercy (Catholic) for a hospital and his Dubuque home to the Humane Society.¹³

Slimmer made his money in the cattle business and in banking. When he died from ptomaine poisoning at the age of eighty-two, a number of interesting stories were circulated about his ethics and manner of doing business. It seems that at first Slimmer gave his assistance only to non-sectarian institutions. On a visit to Chicago, his friends took him to see several of the places he had helped. He then learned that the non-sectarian places he had helped establish and support did not accept Jews!

That ended his non-sectarianism, and Jewish institutions were his main interest from then on.

One day he was seated next to a prominent railroad official who jokingly explained that the railroad had lost \$2,500 handling his last shipment of cattle. The surprised railroad official immediately received a check for \$2,500 from Slimmer who said that he could only do business by making a profit and he would only do business when the other fellow made a profit, too.¹³

Slimmer had been engaged in mortgage business with insurance companies for a long time. For three years before his retirement, his nephew had been in charge of this business. When Slimmer retired, the nephew was given the insurance mortgage business as his own. The astonished nephew now watched every mail bring returned mortgage papers from the insurance company noting errors in the mortgage papers and requesting corrections. After several months the angry and annoyed nephew wrote to the insurance company stating that for three years before his uncle's retirement, he had handled the mortgages exclusively and never had one been returned for correction. Now, since his uncle's retirement, nearly every one was returned for correction and he wanted to know why. The insurance company explained that long ago Abraham Slimmer had built up a reputation for reliability and that as mortgages had been received from him they were bundled and put away without being read and that until the nephew had similarly established himself, he could not expect the same confidence that reposed in the uncle!¹³

The last rites for this remarkable man were held in St. Paul, Minnesota, by Rabbi Rypins of that city where the body was cremated.

RELIGIOUS GROWTH

According to B. Eiseman's letter of January 12, 1857, in the Occident (see above page 23), Dubuque had a congregation in 1856. No further details about the 1856 congregation can be presently ascertained. For Passover in 1862, Dubuque's guiding Jewish spirit, Alexander Levi, organized a congregation,¹⁴ but it lasted only a short while. It had a Sefer Torah, was quite active and run by the Levis, but there was no apparent activity after 1869. The 1867 and 1869 City Directories list "Hebrew Congregation, Synagogue, 5th St. west of Bluff." There is no further listing until 1883. A later source¹⁵ gives a date of September 25, 1860, for the establishment of Dubuque's first congregation.

There were about one hundred Jewish families in Dubuque in 1880.¹⁶ The population remained the same until the early years of the Twentieth Century when it began to decrease slowly, and in 1950, it had about fifty families.

The 1883 Directory lists a Rabbi Cohen but no congregation. He was Rabbi David Cohen and was the spiritual leader of Congregation B'nai Jeshurun which claims its date of organization (or if according to one of the elders, it was a continuation of the previously organized congregation, its reorganization) as 1884. It was established with the help of Alexander Levi, along with Moses Kassler, Marks Harris, George Klein, M. M. Harris, Isaac Manhoff, H. Magdal, A. Marcus, and Gabriel Blumenthal. The Congregation had about a hundred families¹⁶ and met in a rented hall at Fifth and Locust. Rabbi Cohen served until about 1900. The period of greatest activity appears to have been in the years 1888-1892. The B'nai Jeshurun may have been the Congregation unofficially organized by Alexander Levi

prior to 1856 and lasted until shortly after Mr. Levi's death in 1893. Strangely enough the cemetery was known as the "B'nai Jechurun" Cemetery until 1893. Mr. Levi, however, lived long enough to see a split in his Congregation which took place in 1889. The City Directory for the year 1890-1891 lists two Congregations; first is "Benei Jechurun" with September 25, 1860, as its date of organization and "A. Levi" as the President, M. Lippman, Vice-President, and F. Meyer, Secretary-Treasurer, with Reverend D. Cohen as the Rabbi.

The second congregation is "Caness (Knesses) Israel" which is listed as being organized September 10, 1889. The new congregation met on Fifteenth between Pine and Elm. Their Rabbi was I. B. Joseph, and G. Blumenthal was President of the Synagogue which had thirty members. L. Zeidman was Vice-President and H. Magdal was the Secretary-Treasurer.

On October 5, 1892, the B'nai Jeshurun with sixty-five members changed its name to "Sons of Abraham." Although no officers are listed, M. Lippmann, James Levi, and D. Conigisky served as Trustees.¹⁷ In 1894 D. Conigisky was the President. The Congregation lasted until about 1899 after which it is not found in the Directory. Rabbi Cohen, however, is still found in the 1900 Directory living at 1428 Washington, with his wife Fanny and six children, Ida, Louis, Mark, Lena, Lottie, and Isaac, the last three being listed as "clerks."

The new Rabbi or Reverend, I. B. Joseph of Knesses Israel, is described as a "grocer" in the 1893-94 Directory which means he probably had a store and served as shochet and butcher. The City Directory had a hard time with Knesses which was first spelled "Caness." Subsequent readings are "Kuases" in the 1891 Directory, "Cneses" in the 1893 Directory, and "Cnenes" in the 1901 Directory. Although September 10, 1889,

is given as the date of the organization in the 1890-1891 Directory, the 1906 American Jewish Year Book has December 31, 1888, as the date of the establishment of the second Synagogue.

Knesses Israel Synagogue was an outgrowth of B'nai Jeshurun and the split was a result of a long period of dissatisfaction. The apparent lack of harmony in the Community is shown not only by the breaking away of Knesses Israel from its parent congregation, but also by its change of name and by another congregation being formed from the new Knesses Israel group. The third group was called "Kehillah," which means a Congregation. It may have been fraternal lodge or another Synagogue. It lasted only a few years and then returned to become part of Knesses Israel again about 1895.

Knesses Israel met at 1676 Maple. After 1894, Harry Zideman was President and Isaac Manhoff, a city policeman, was the lay leader. Shortly thereafter, H. J. Messing became the Rabbi.¹⁸ The September 30, 1897, Dubuque Daily Herald has an article titled "Hebraic Organization" and tells about "A largely attended meeting" (meeting implied a religious service) being held at Magdells Hall on Rhomberg Avenue. M. Ginsberg was the President. The largely attended meeting was the Rosh Hashanah service. The 1901 Directory located the Congregation at 1098 Washington and lists Max Algase as the Rabbi and M. Kassler as the Secretary.

The Dubuque Daily Herald of September 21, 1904, describes the purchase of "a lot and a two story house" on Maple between Seventeenth and Eighteenth by the Knesses Israel Congregation.

"It was wanted for a long time, but the Congregation was too small. Now the Congregation has more members and the Hebrew Ladies Benevolent Society has donated money. It is the hope of the Hebrews that the gentiles will assist them in the erection of the Synagogue."

In 1905 the two-story house was remodeled into a Synagogue. Wolf Berk, a cabinet maker who arrived in Dubuque in 1904, made the alter and the benches. Mr. Berk had been in London as a woodworker for five years and had married there prior to arriving in the United States. He had made up his mind to leave Dubuque almost immediately upon arriving. Needing funds, he went to work for \$12.00 per week and his quick advancement to \$13.00 and then \$15.00 made him decide to stay. This place of worship lasted about thirty-five years. The 1906 American Jewish Year Book located the Synagogue at 1760 Maple. The Synagogue had thirty members, and income of \$1,000 and twenty-five pupils attended school. A past President, however, gave forty to forty-five members as the 1906 membership.¹⁸

In the History of Dubuque County¹⁹ we find the following entry. "Protestant Churches of Dubuque, 1909 - Hebrew: Congregation Cueses (Knesses) Israel, at 1760 Maple." Rabbi Max L. Algase served as Rabbi until January, 1914, serving Dubuque longer than any other rabbi. After almost 14 years at Knesses Israel, he resigned because of ill health and moved to Chicago. Max Bachrach, who as a young man had served Dubuque from 1904-06, returned from Kansas City. Prior to 1925 Louis Hirsch, Henry Cohen, Albert Lapidus, and Bernard Rosenberg were the Rabbis. During the same period the Presidents of Knesses Israel were Israel Pochter, Louis Zideman, Isaac Manhoff, Chaim Feldstein and H. Magdall.

The organizations of the Jewish community of Dubuque were established because they were necessary. The Synagogue and cemetery served specific needs

The Hebrew Benevolent Society was organized October 15, 1884. The newspaper relates that "The Hebrew residents of the fifth ward have formed a benevolent society to help the needy and worthy members of their race." David Joseph was its first President with Isaac Harris as Vice-President, Reverend D. Kohn (Cohen) as Secretary and M. Harris as Treasurer. Little more is heard of the organization.

The efforts of the ladies were more permanent. They organized the Hebrew Ladies Benevolent Society in September of 1900. Its name was subsequently changed to the Dubuque Jewish Ladies Aid Society. It is listed in the American Jewish Year Book of 1906 by its former name. Actually this Ladies Aid Society served as a sisterhood. Mrs. Abe (Rose) Urbach was the first President of the twenty-member organization which was started to bring relief to a stranded woman and her children and thus became a Jewish charity group. Other Presidents until 1925 were Mrs. Algase, Mrs. Chazak, Mrs. G. Klein, and Mrs. Ben Kapald (Koppel).

A notable cultural attempt was the Hebrew Progressive Literary Association which had been organized some years before 1918. A Mr. Goldstein and Z. Aaronson were the leaders of the group. On January 8, 1918, the cultural association seems to have been concluded with a note and a gift of 187 volumes to the Dubuque Public Library. The gift consisted of Yiddish books and the library was "to hold the books indefinitely. These books may revert to any Jewish Association." Three of the book titles indicate the special European accent of the group and also their attempt to acquire some knowledge of American literature. The list of 187 books includes "Mendele Meycher Sforim, Achad Hoom Assays and Uncle Tom's Kebin."

The men in Dubuque's Literary Association had hopes that a Jewish cultural group would some day be reorganized and that their books would be used again for the future organization. As noted above, the library was to use the books "indefinitely," but would revert to any Jewish Association which would want the books, "providing such an association ----- have not less than twenty-five members and be chartered." A receipt for the books is signed by the librarian and is issued to the "Young Men's Hebrew Progressive Association."

Like every hospitable community, Dubuque had a Hachnesses Orchim society, an organization which cared for the transient stranger and provided food, a place to sleep and some money. The practice was established in Dubuque long before the formal organization of the society but there are no records of any organization. The creation of such a group brought the practice under community control. Wm. Olansky and M. Kassler are reported to have been the leaders of the society when it was organized in July, 1908.

Dubuque's ghetto was on Maple Street, near the Synagogue. With the advancing years the Jewish population had grown smaller and inter-marriage had increased considerably. In Dubuque, both the general friendliness towards Jews and the limited opportunities of meeting other young Jewish men and women was given as the reason for inter-marriage.²⁰

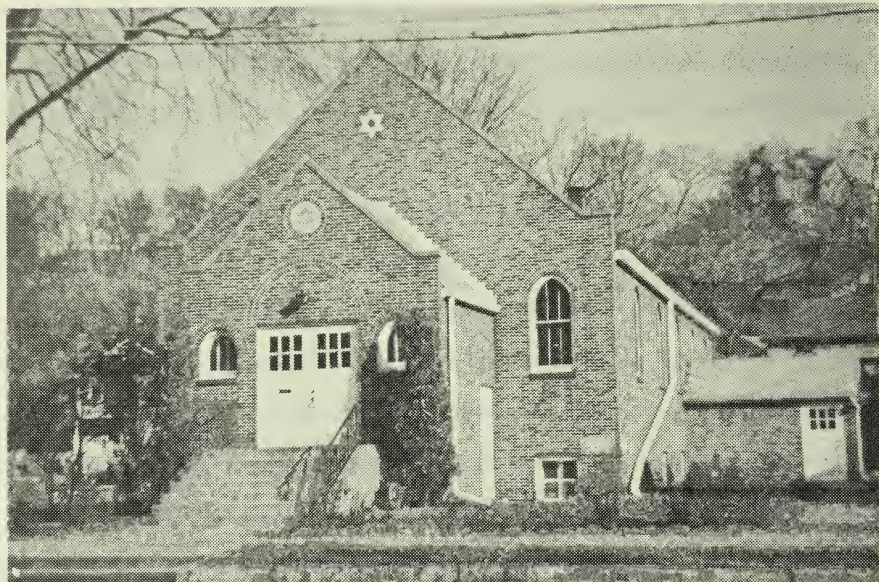
Many newly arrived Jewish immigrants were sent to Dubuque by a New York Committee. Most of them stayed but a short while and left for a bigger city. In 1890 Dubuque had about a hundred Jewish families, and by 1904, only about seventy-five families remained. The 1906 American Jewish Year Book gives 250 as the population which is about seventy-five families. In 1940 there were 275 Jews according to the Universal Jewish Encyclopedia.

Postwar conditions and a temporary kosher meat industry gave some new life to the Jewish community. However, in 1950 the community was without a spiritual leader and had about fifty families. It is somewhat strange to find that the 1904 Jewish Encyclopedia has but slight reference to Dubuque, claiming that Dubuque belongs to those Iowa communities "without organized congregations."²¹

DUBUQUE EPILOGUE

In the 1930's, the Knesses Israel Congregation began to meet competition from a Jewish Center movement. In October, 1933, Dr. Moses Jung, Professor of Religion and Hillel Director at the University of Iowa, spoke in Dubuque and urged the formation of a new religious school, a new Synagogue and the need for securing an American trained rabbi. The talk resulted in renewed Jewish activity and in 1934 Rabbi Hugo Mantel and in 1935 Rabbi Reuben Dietz were the Rabbis in charge of a Jewish Center movement in Dubuque. Harry Kessler was the Chairman. There was some community dissension about the Center project. The B'nai B'rith lodge suggested that a new synagogue building be started and this brought both groups together. In 1939, a new building was completed as a B'nai B'rith project. The new building and the new organization was called Congregation Beth El. Louis Rotman was President and Samuel Schnitzer was the Rabbi. This new synagogue is now the Dubuque house of Jewish worship. (see page 60).

The Dubuque Ladies Aid society became the Sisterhood of Beth El in 1947. The B'nai B'rith Lodge 1089 was organized in October, 1927, with twenty-nine members and with Dr. Max Kadesky as its first President. Its outstanding achievement was the building of the new Synagogue in 1939.



BETH EL SYNAGOGUE

COMPLETED 1939

DUBUQUE, IOWA

A "Young Israelite" club was organized in December, 1933, at the instigation of Rabbi Hirschl Freund of Hebrew Union College who visited Dubuque at that time. Bert Render was its first President. Meyer Marmis was the first President of the Aleph Aleph Club for boys in 1932. It had nine members. Hadassah was organized in Dubuque in June, 1938, with Irene Slivken as its first president. "101 Years with Dubuque Jewry" was written for The Iowa Jewish News in 1934 by Ruth L. Belsky, the contents of which were incorporated into Wolfe's book in 1941. The Congregation has remained traditional. However, the Jewish community has constantly grown smaller as families left to raise their children in communities with better religious education and the cultural advantages of larger Jewish communities.²⁰

Across the river from Dubuque is the town of Galena, Illinois. The American Jewish Year Book of 1901 lists four Jews from Galena²² as veterans of the Spanish American War. Careful investigation could not prove that any of these four were Jewish and it is certain that two of them were not of the Jewish faith.

CLINTON

About sixty miles south of Dubuque is the 30,000 population (1950) town of Clinton, Iowa. It was settled in 1838²³ by pioneers from New York who named their town in honor of New York's governor, De Witt Clinton. The city was an active underground station for freeing slaves during the Civil War. In the period of the 1880's, Clinton was recognized as the largest lumber producing area in the world. In later years, as lumber producing decreased, railroading, manufacturing and trading took its place. Clinton is the center for the agricultural community surrounding it, like so many other cities whose growth were necessitated by the needs of the farmers who lived around the towns where they could assemble to buy and to sell.

The Jewish community was never large, probably not exceeding twenty-five families at most.²⁴ During the years from about 1912 to 1924, they held services for the High Holy Days in rented halls. A rabbi or cantor was usually secured from Chicago and a Sefer Torah was borrowed from Rock Island. There were about thirty persons at the services of which slightly more than half were males. This number usually included several isolated Jews from Dewitt, Iowa, and from Fulton and Savannah, Illinois. The Benjamin Heend family organized the service and also called together a minyan for Yahrzeit observances. Otherwise, Clinton never had a synagogue or congregation and prior to 1912 and since 1925 their Jews went to Rock Island and Davenport where Clinton Jewish families had membership affiliations.

There was no Jewish cemetery in Clinton and their dead were taken to Rock Island, Davenport and Chicago for burial. Jewish partners of inter-married families are buried in the city cemetery in Clinton.²⁴

Jews active in civic affairs were Mark Morris who was President of the Bridge Commission, President of the Chamber of Commerce and President of the Clinton Country Club. Paul Stern was the chief engineer of a large food processing plant and he was also the President of the Country Club. Sam Heend who in more recent years organized the minyan was President of the Fine Arts Guild, USO Treasurer and Jewish representative to the city's Centenary Freedom of Religion Committee. David Nathanson was Chairman of the Civic Defence Committee.

The only Jewish organization in Clinton's history was created as a result of civic pressure. A large veteran's hospital was established in Clinton early during World War II. In order to care for the needs of the Jewish men at the hospital, a group of Clinton Jews organized the Magen David Club in 1942. Its purpose was to care for the Jewish patients at the veteran's hospital, to observe the Yahrzeit for members and to conduct

charitable, social and fraternal activities. Its sixteen members elected Sam Reiser as its first President.

CLINTON EPILOGUE

The fifteen or twenty Jewish families in 1950 have no Jewish activity other than the Magen David Club. About a third²⁵ of the families are inter-married. The few families interested in Jewish life travel to Davenport and Rock Island for religious services and Jewish activities.

MOLINE, ROCK ISLAND AND DAVENPORT

The Tri-Cities are those named above and form a large metropolitan area in the middle of the geographic section under study. It is located about thirty-five miles south of Clinton, Iowa, on a long bend in the Mississippi River and has a population of about 250,000. Bettendorf is part of the Iowa community and East Moline, Silvis and Milan make up the seven towns and cities of this one area. Rock Island and Davenport are most important for the study of Jews in this metropolis and are so close in location and interest that Rock Island is often found listed in Iowa and Davenport is found under Illinois.²⁶

In 1816, the United States Government fortified an island located in the river between Illinois and Iowa and built Fort Armstrong on what was later called Rock Island. In 1826 settlers arrived on the Illinois side and named their village Stephenson in 1833.²⁷ Moline had its first settlers in 1832²⁸ and Davenport in 1836²⁹. The history and the development of the three cities are similar. Fort Armstrong eventually became the large and important Rock Island Arsenal. The rich farmland made the Tri-Cities a commercial center. When the first bridge across the Mississippi was built between Rock Island and Davenport and later the first railroad bridge over the river, industries were quickly established and constant growth followed.

The Tri-Cities are an important farm implement center and the excellent river and rail facilities have made the area an ideal place for heavy industry. It was here that Dred Scott lived and because he had lived in a free state, he later sought his freedom from slavery in the celebrated Supreme Court case. The first railroad bridge was accidentally hit by a steamboat and destroyed. A young lawyer named Abraham Lincoln defended the railroad's rights. In 1950 Davenport had 75,000 people, Rock Island about 50,000 and Moline about 40,000.³⁰ The other four towns and the surrounding farm communities comprise a metropolitan section of almost 250,000.

The early period of the Jews in the Tri-Cities is described in Chapter Two above. (See pages 19 - 33.) In 1860 there were about thirty Jewish families or about one hundred Jews in the Tri-Cities, according to the Eiseman letter (see page 23). Relations between Jews and the non-Jewish community seem to have been rather good. Strong prejudices existed as evidenced by the newspaper articles (see page 25) prior to 1844. As Jews became neighbors and participated in communal work, business and politics, a more friendly and understanding attitude developed which has grown more pleasant over the years. An unsolicited article in 1867 was titled "The Hebrews," and read:

"The Mobile Register pays the following handsome tribute to the indefatigable industry and thrift of the Hebrews in that city. Its remarks might be truthfully applied to the same class in most places. ---Whoever saw a Hebrew begging bread? There are none. We are informed by an old resident--one who has lived in Mobile for forty years and has served many of them in a high official capacity--that among the many that have applied for public charity, he has yet to see the first son of Abraham wanting the necessities of life. How true then the promise of God ---etc."³¹

Shortly thereafter, the following interesting reprint from the Vienna Frei Press appeared: "Father Hyacinthe, Concerning the Jews." The subtitle read, "Father Hyacinthe, noted pulpit orator at Notre Dame in

Paris, recently resigned his priestly office because he could not speak freely." It appears that the priest wanted to befriend the Jews. The contents of his remarks follow, in which he notes the excellence of the Jewish family, how the Jews were overcoming all persecution, about the loss of the homeland and the Temple, etc.³² Prejudice was not completely absent, however, and at times came into the open. In 1868, a letter signed "Justice," complains about a Jew being rejected for membership in "a German society whose aim it is to cultivate the musical talent."³³

The prejudice also took the form of articles against the Jewish religion or as missionary endeavors. A rather indelicate article on conversion appeared as an editorial news item. Such comments appeared frequently. This one said:

"Conversion of The Jews"

"Rev. Mr. Noorden, a convert from the Jewish faith discoursed last evening. ---He will no doubt prove very useful in opening the eyes of his Hebrew brethren as from his own experience he knows just the delusion under which they labor."³⁴

The Rock Island Jews were also subjected to embarrassing missionary activities. In 1832 the following note appeared. "Mr. Lieberman, a converted Israelite, will preach in the Methodist E. Church tomorrow."³⁵ A strong article against the institution of the Sabbath with an anti-Jewish undertone was printed, based on six points:

- "1. There is only one weekly Sabbath and this is Jewish.
2. The Sabbath was simply a Jewish institution.
3. Christ repeatedly violated the Sabbath.
4. Christ never enjoined its observance.
5. The Sabbath was abrogated by the first great Convention held in Jerusalem.
6. The subsequent epistles strongly condemn the observance of the Sabbath."³⁶

There was evidence also of considerable interest in Jewish events, literature, and religious rites. We have already seen (page 27) the

newspaper items about matzohs, holy day observances and sympathetic articles about Jewish persecution. In 1869, the Rock Island community had a very interesting visitor "From Jerusalem." The newspaper had a detailed account of a transient charity seeker. The unfamiliar and quaint looking personality appearing in the streets and his frank request made him the subject of a very interesting article:

"Isadore Ben Abraham visits Rock Island from Jerusalem seeking charity for himself. He is about fifty years of age, carries credentials and wants to visit only the wealthy Jews. His credentials are written in Oriental Hebrew without dots and are hardly translatable by American Israelites. He had been a merchant in Jerusalem, had failed in business, had a large family to support and was traveling from one city to another to obtain money from people of his own race to set him up in business again. He had a letter to Bernard Newburger. One admirable characteristic of the man is that he has the candor enough to say that the alms are for himself and does not try to make his friends believe that they are for the suffering poor of Jerusalem.

"He speaks only Hebrew and a little Spanish and Italian and he consequently has considerable difficulty to make himself understood by the German Jews. He is said to adhere strictly to all the old Mosaic and Rabbinical laws. He carried his food with him killed after the prescribed form. He killed a chicken at Quincy, the fragments of which he had in his carpet-sack."³⁷

Several Jewish weddings are reported in the Tri-Cities' press. In the 1870-1872 period there was evidently no rabbi in the area. The general public was informed of "A Happy Couple - Twice Married." The article tells how a couple from two religious families arranged for a satisfactory wedding. The happy couple was S. Petersberger of Morrison, Illinois, and Pauline Ochs, daughter of the respected and observant John Ochs. The wedding took place on Thursday, July 7, 1870, in the bride's home at Fourth and Brady. A Justice of the Peace performed the civil service and Mr. B. Neuberger (Newberger) of Rock Island officiated "in the

absence of a Rabbi - according to the laws of the Jewish Church, with covered heads."³⁸ A good description of the ceremony follows. The bridesmaids were Amalia Rothschild, Bertha Ochs, Bertha Bergower, and Barbara Regensberger. "Groomsmen" were E. Rothschild, E. Hill Rochelle, Louis May and Joseph Ochs.³⁹

The French publication, "Archives Israelites," which printed a surprising article in 1857 about Rock Island and Davenport Jewry (see page 26) presented an unusual notice about another early wedding. It read:

"In a Methodist Church of Bock (Rock) Island, (United States) there took place the marriage of a Jewish couple. The marriage was performed according to the Jewish rites by Dr. Epstein, Rabbi of Milwaukee.

"The Methodist sect in America is based on an absolute belief in monotheism."⁴⁰

Inquiry was made at the Methodist Church in Rock Island but their records revealed no such wedding. The Rock Island paper however had several articles in anticipation of the marriage. On the day following the ceremony it carried the longest description of a wedding that is to be found in the newspaper. The item (see page 69) is quite unusual.

This extraordinary coverage of the wedding is difficult to explain since it was not the first such event to take place. The many preliminary announcements about the affair along with the natural curiosity to see a Jewish wedding brought out the huge crowd. However, an interview with an elderly native revealed that her family had also had a wedding in the same church performed by a rabbi. Further newspaper research found a small article in the December 4, 1871, edition which told of two weddings on one day, one taking place in the home and other in the church and conducted by the same Rabbi Epstein of Milwaukee:

"Jonas Bear - Lizzie Mosenfelder (daughter of Julius) Beautiful marriage ceremony of the Jewish faith at the M.E. Church at 4 o'clock in the afternoon Reception at Turner Hall.

"Among the happiest of the guests were Mr. Isaac Bamberger and his new wife Bertha Kaufman, sister of Mr. and Mrs. A. Bamberger, at whose residence the marriage ceremony and reception took place from 2 o'clock to 4 o'clock the same day.

"Dr. Epstein, Rabbi from Milwaukee, officiated at both occasions."

The second wedding which took place February 18, 1872, received far more publicity and coverage than the same kind of wedding that took place some two months before. Perhaps the first aroused so much interest that more attention was paid to the second event. No further Jewish weddings in the Methodist church are reported to have taken place.

The weddings took place at the church because no Jewish place of worship was available. The rented rooms used for holiday services were probably too small and unfit for large and impressive rites. It seems strange to Jewish practice today to read of a Jewish wedding in a Methodist church. However, considering the many difficulties involved in arranging a Jewish service, with no rabbi in the community, no proper place of worship and with so little knowledge of Jewish tradition, credit must be given to those Jews who wanted to have their wedding in a religious environment, and who sent so far for a rabbi to conduct the ceremony. Rabbi Epstein appears to have been related to a Rock Island family and as there was no rabbi in the Tri-Cities, he officiated.⁴¹

The families mentioned in these wedding ceremonies were prominent leaders of the Jewish community and were well known to their non-Jewish friends. Other Jewish names began to be known in the civic community.

The heat of the political excitement of the late 1850's cast an afterglow that put an unusually large number of Moline and Rock Island Jews into public life. Aaron Bamberger ran for alderman in March, 1862, and was defeated 104 to 16. The February 1869 election featured several Jewish candidates. Isaac Heinsfurter was elected as a ward committeeman. B. Newberger was defeated 141 to 130 in his attempt to become a Republican alderman and an anti-Newberger article in the Rock Island democratic press helped his defeat.⁴² Simon Hirsch was a Moline resident who was a Civil War veteran from New York. He arrived in Moline in 1866 and was subsequently elected to several minor city and county offices and in the early 1870's was appointed by the Governor of the State to a responsible administrative post at the East Moline State Hospital. A veteran's memorial monument over his grave in the Jewish section of the Chippianock cemetery in Rock Island reads, "Corpl. Simon Hirsh - Co. H., 6 N.Y.N.G. Inf."⁴³ Joseph Rosenfield, the only President of Rock Island's short lived Sons of Israel Congregation,⁴⁴ arrived in Rock Island in 1856. He was elected as a Republican alderman in 1868,⁴⁵ was a Director of the People's National Bank of Rock Island from 1885 to 1898 and then became President of the bank. Morris Rosenfield arrived in Rock Island in 1854 when he was twelve years old. He married Julia Ottenheimer in Cincinnati in 1874 and became president of the Moline Wagon Co. and a Director of the First National Bank of Moline. He was the first President, the Worthy Master of Masonic Lodge 658 in the year 1870. He had three children, Irene, Walter A. and Charles Deere. Jonas Bear arrived in Rock Island in 1866 and married Elizabeth Rosenfield in 1870. He was first a peddler and then joined Block and Newberger. When Rock Island adopted the commission form of government in 1920, he was elected a Commissioner. Morris Geismar was a Director of Moline's First National Bank in 1898. Levi Waterman lived in Geneseo, a town near

Moline, was elected to be County Supervisor and was President of the Farmers National Bank there in 1876.⁴⁶ His six-year-old daughter was buried in Chippianock July 12, 1876.

Berthold Lowenthal, active politician and City Council member of 1856 - 1858 (see pages 29 and 33) was a democratic committee watchman at the polls for the Douglas - Lincoln election. The Rock Island Argus of May 22, 1861, announced the marriage of Mr. B. Lowenthal to Miss Mannie (Fannie) Kaufman of Cincinnati in May in a ceremony performed by "Rev. Dr. Wise"⁴⁷. Lowenthal soon moved to Chicago and on July 8, 1874, the Rock Island paper reported that "robbers attempted to rob and murder him in Chicago where he now lives and is President of the International Bank."⁴⁸

Henry Burgower, Treasurer of the Sons of Israel and whose signature we see on the certificate of organization (see page 103) was elected a Democratic Alderman March 1, 1866, for a one-year term by a vote of 96 to 71. Henry Fischel, the community minded dentist, was Justice of the Peace from 1858 to 1862 and Police Magistrate from 1862 until his death in 1863. His obituary in the October 26, 1863, paper is very interesting. The title reads: "Henry Fischel died of consumption October 24." The funeral was conducted by the Masons. His biography follows:

"He was born in Prussia July 17, 1797, and was a traveller, highly intelligent and a most refined and genial gentleman. He spoke several languages and had travelled in almost every portion of the habitable globe. He had been a soldier and had a medal for his services at Waterloo, he had lived in London and Constantinople. He landed in New York and went to California, then went to Mexico where he practiced dentistry for two years and then went to Philadelphia from where he came to Rock Island in 1855 at the age of fifty-eight. He served two terms as Justice of the Peace and then became the police magistrate. In religion he was an Israelite and was married twice and had three children by each wife. Leaving very little of this world's goods, we commend his widow and children to the kindness of all."

The July 11, 1862, paper in a comment about M. Gimbel notes that he is "one of our most honorable dealers." Gimbel's name appears as a signature to letters on April 11, 1863, protesting a war measure of Rock Island in which the city was to issue its own currency, and again December 24, 1864, as a cultural leader sponsoring a dramatic event. The names of M. Gimbel (who moved to Chicago in 1866) H. Burgower, A. Bamberger, M. & B. Newberger, J. & M. Rosenfield, and Isaac Heinsfurter appear most frequently as the leading figures of the Jewish community of Rock Island.

A very interesting drama involving three families revealed itself in a well documented story that could only happen in the environment of America. In 1852, Aaron Block and Berthold Lowenthal hopefully opened a small clothing shop in Rock Island. Available records show this to be the first Jewish establishment in Rock Island. Aaron Block appears in the story as an over-burdened man with family problems, probably not too well and taking no part in the civic or religious activities of the new community. Berthold Lowenthal was a community leader, unmarried, an active politician and involved in every phase of community life. Although the 1856 City Directory lists Block and Lowenthal, the two had already dissolved their partnership and a twenty-two year old boy from Germany, named Morris Newburger, arrived to assume the partnership with his brother-in-law, Aaron Block. Lowenthal's success story has been described previously; he was a city official and was married in 1860 to a prominent family of Cincinnati by Dr. Isaac Mayer Wise, and finally became a wealthy bank president residing in Chicago.

Morris Newburger was born in Germany in 1834 and arrived in America in 1854.⁴⁹ He had been well educated religiously and was descended from a long line of rabbis. He was very poor when he arrived in America and slept on a counter in the grocery store where he worked in New York.

Friends influenced him to go south where he peddled from a pony going from plantation to plantation in Mississippi. He became ill with yellow fever and almost died. When he did recover, he went to Cedar Rapids, Iowa, where he stayed for a brief while before coming to Rock Island. He seemed to like his work, travelled east often to buy merchandise and in his letters he spoke of seeing Pottowatoamie Indians visiting Rock Island. One of his trips east was the occasion to marry Betty Hochstadter of Philadelphia whom he had met on one of his buying journeys. The marriage took place March 26, 1862, and he brought his wife to Rock Island. Family ties of his wife or better business opportunities influenced him to move to Philadelphia in 1863 where he began a successful life of hectic activity in both material and communal endeavors. He was blessed with seven children, his sons establishing the banking and brokerage firm of Newburger and Loeb of Philadelphia and New York in 1899. The father, Morris Newburger, had become the first Jew of Philadelphia to become President of a bank when in 1890 he assumed the Presidency of the Mechanics National Bank of that city. He resigned from his business of clothing manufacturing in which he was engaged with another brother-in-law when he became the bank President.

Morris Newburger was a prominent figure in Philadelphia, serving as a member of the Centennial Exposition Committee in 1876 and he was active in political reform groups. His business and political activities did not prevent him from taking an active part in the Jewish affairs of Philadelphia. He served as Vice President for many years of Keneseth Israel, and was Chairman of its school board. When the Rabbi of his Congregation issued a call in 1888 to establish a Jewish Publication Society, it was Morris Newburger who opened the meeting in Touro Hall in

Philadelphia and was elected the first President of the Jewish Publication Society of America. He held that office for sixteen years; when he retired from the Presidency in 1904, he took his place on the Board of Trustees on which he served until 1917, the year in which he died in Atlantic City, New Jersey, at the age of eighty-three. (His annual speeches are in the American Jewish Year Book issues of 1901, 1902, and 1903.) In a 1902 address, he outlines the objectives of the Society to "translate the Bible, have an encyclopedia and to encourage new writers." These goals were all achieved in his lifetime. The Jewish Publication Society became the most respected and consistent source for new Jewish books in America. A great tribute is due the poor boy who came to Rock Island in his twenties and laid the groundwork there for his future activities.

The brief story of the life of Morris Newburger can best be concluded with an observation of 1862 that clearly showed how he would use every opportunity to good advantage in the future. The April 7, 1862, Rock Island Republican has a social item with a title, "Married - In Philadelphia, March 26, by the Rev. Dr. Einhorn, Mr. Morris Newburger of the firm of Block and Newburger of this city and Miss Betty Hochstadter of Philadelphia." The very same issue carried another item in its business section which speaks for itself. "Mr. Newburger has just returned from Philadelphia with a large and varied stock of spring and summer goods!"

But poor Aaron Block, having been left by Lowenthal who went to Chicago and then by Newburger who went to Philadelphia, tried a year in Cincinnati and then returned to Rock Island. He lived quietly although amassing a goodly amount of worldly goods. His one claim to fame is that he was the first to be buried in the Chippianock Jewish cemetery. At the early age of forty-six he died of cholera and was laid to rest September 3,

1869. The second burial twenty-one days later was that of his infant son, Harry, who was buried on September 24, 1869. Father and son lay alone for more than four years until the next burial on October 13, 1873, of one-month-old Simon Bear.

The battle over the estate and family of Aaron Block tells us something of his life's disappointments. He probably left no will although he left many problems. His obituary⁵⁰ tells us that in 1862 when Morris Newburger and Aaron Block dissolved their partnership, Mr. Block went to Cincinnati and when he returned to Rock Island the following year, he went into business with Bernhard Newburger, the brother of Morris. They did well and had two stores, one a dry goods establishment and the other a clothing store and they then opened a factory to manufacture carpets and coverlets. Both men became quite wealthy. Aaron Block had married the sister of Bernhard and Morris in 1856, five years after coming to Rock Island. After ten years of married life in which they had three children, she died in Rock Island. (There is no identifiable grave for her in Mt. Nebo Cemetery in Davenport which was established about 1855. Chippianock was not organized until 1867.) Shortly afterwards Block married Betty Strauss of Cincinnati. She bore him a child, Harry, who was ten months old at the time of the father's death. The wife, Betty Block had to ask the court for guardianship of the children.⁵¹ This petition is the first such document filed in the Probate Court for a Jew in Rock Island. The unhappy story is described in twenty-four separate entries. On September 20, seventeen days after Block's death, we find Bernhard Newburger contesting Mrs. Block's petition for guardianship over the four children, three of which were from Mr. Block's first wife and one, the youngest, was hers.⁵² The considerable financial sums involved with the children's guardianship probably played a most important part in the story. Bernhard

Newburger was the uncle of the three children and probably resented the large estate being given to the recently married second Mrs. Block. He was trying to protect the interest of his sister's children. The court rejected both petitions and appointed Morris Rosenfield as the guardian of Clara, Samuel and Benjamin. A bond of \$30,000 was imposed upon Mr. Rosenfield to fulfill his guardianship. Mrs. Block was appointed guardian of her own child, an infant of eleven months, and she was required to post bond for \$10,000. This sum of money was a considerable fortune and probably represented the value of the estate involved and was evidently the cause of the family dissension.

On September 21, Mrs. Block was appointed the administrator of the estate. She was also in court on the 22nd and 23rd. She couldn't be in court on the 24th because on that day the funeral for her little eleven-month-old son was held with burial in the Chippianock cemetery. But mother Block was in court the very next day!⁵³ In the matters of administering the estate, a later entry states that Louis Stern was a partner in the factory manufacturing the carpets and coverlets.⁵⁴ There is no further record of the case.

There were other unpleasant incidents in the life of the early Rock Island Jewish community to indicate that Jews on both sides of the river were full participants in the life of the community, like its other groups of fellow citizens, contributing to its good and to its problems. A neighbors' quarrel was aired in court on May 26, 1863, when we read "Jacob Cohn brought charges against Jacob Manassas for loud talk, disturbing the peace, etc." Both were fined five dollars. On July 22, 1870, an ill-sounding news item about "three descendants of Abraham" swindling a dealer of two hundred dollars appeared. The very next day a letter to the editor signed "Fair Play" complains about the insulting reference to the

Jews. The editor replies that no offense was meant, but that the term was used to designate "nationality" and is considered "good usage."

Another difficulty between Jews is reported November 12, 1875, when Meyer Childs was arrested for assaulting Isaac Rosenfield in Epstein's liquor store. He was fined five dollars and costs. The most publicized scandal was Ed Kohn's scorning the attentions of an attractive and insistent Miss who was determined to have him dead or alive. The headline of the September 30, 1876, paper read "Ed Kohn almost shot dead second time by Miss." She sued Ed's brother, Max Kohn, for ten thousand dollars for slander. The situation must have rocked the Jewish community as full and detailed newspaper columns follow the story, telling of over-crowded court rooms listening to the woman-done-wrong. There were many Jews involved as witnesses and character references. Subsequent articles seem to infer that Ed Kohn left town, that the Miss followed him and everyone was rather relieved when they left.

JEWS IN THE ROCK ISLAND BIOGRAPHICAL DIRECTORY OF 1877⁵⁵

Adler, Chas., 2nd St. & 3rd Ave.		Germany	Dem.
Adler, J. H., 1416-3rd Ave.	Liquor merchant	Germany	Dem.
Adler, R. R.	Traveller	Germany	Rep.
Bamberger, Isaac, 1404-3rd Ave.	Clothing	Germany	Ind.
Beehler, Max, 16th St. bet. 2nd & 3rd (in B'nai B'rith membership book of 1908, living in Chicago),	Clothing		Rep.
Childs, Meyer, 2nd Ave.	Clothing		Dem.
Cohn, M., 2nd Ave.	Merchant	Germany	
Epstein, I., 4th Ave. cor. 12th St. b. Germany 5/22/1843, came to America 1865	Jeweler & music	Germany	Dem.
Levi, I., 4th Ave. bet. 13th & 14th		Germany	Dem.
Levy, Jos., 416-15th St.	Merchant	Germany	Dem.
Loeb, A., 18th St. bet. 6th & 7th	Merchant	Germany	Dem.
Mosenfelder, Eli, 1530-6th Ave. & Julius (Only Julius is grocer)	Grocer	Penna.	Dem.

Some interesting facts about Rock Island, Illinois, in 1877:

Illinois Population, 1870, - 2,540,000

Rock Island County - 29,783 - (1860 - 21,005,
1850 - 6,937,
1840 - 2,610)

1876 election, Hays, Rep. 3,912; Tilden, Dem., 2,838

DAVENPORT

Across the river in Davenport, many Jews were also active in civic and business affairs. A news item⁵⁶ tells of the return of Mr. Samuel Hirschl from Vienna after an absence of two and one-half years. His son, Felix, "was in charge here." Mention of the Hirschl family was made before (see pages 21 to 29). It was noted that Hirschl's advertisement of October 9, 1851, was the first evidence of a Jew in Davenport and therefore Hirschl can be considered the first Jew in Davenport. It is doubtful that he really was the first Davenport Jew for reasons noted previously (see page 20, third paragraph). However, Hirschl advertised himself to be a "Commission and Forwarding Agent" and he was a rather outstanding citizen although he seems to have taken little part in any Jewish activity. He was interested in politics and seems to have been the guiding light for the cultural and social life of Davenport. His political success was limited to winning a two-year term as an alderman and he served from 1863 to 1865. Despite a popular nomination in 1861 and a fine newspaper recommendation, he was defeated. In the 1863 election he was put in office and when he ran for re-election in 1865, as we noted previously, he was defeated by the embarrassing vote of 273 to 1!

Mr. Hirschl is mentioned only twice in connection with the Jewish community although he lived during the period when his name could have been on many lists. The first instance has already been noted (see page 21) when he wrote a letter to the newspaper in January, 1854, concerning the prejudice against Jews in insurance policies. Through the many activities of the Jewish community, we never find his name until the B'nai Israel Minutes of December, 1886, long after Hirschl had returned to Vienna. In these Synagogue minutes of 1886, a newspaper clipping pasted into the

Minutes notes a resolution of thanks for his gift had been passed, published in the paper and sent to Hirschl in Vienna where he was living in 1886. Hirschl's return to Davenport in 1870 seems to have been of a temporary nature, a business trip or perhaps just a visit. His favorite city was Vienna, where he was reared and of which he had more pleasant memories than in Davenport. His 1854 letter of protest and his 1865 political defeat may have been determining factors in his decision to return to Vienna. He had been born in a city called Arad, the son of a banker who had branches in Arad and in Vienna under the name of M. Hirschl & Son. In 1848, as a result of revolutionary activities, Samuel Hirschl decided to go to America where he arrived in New Orleans. In January, 1850, he went to St. Louis and in November, 1850, arrived in Davenport,⁵⁷ where he was in the wholesale and retail food business. We have an interesting comment, "that he wasn't an ardent believer is apparent by his advertisement in the Davenport paper in which he offers "excellent bacon and ham" and other "trefere ware" (ritually unapproved food).⁵⁷

Hirschl became very wealthy. His home on Fourth, west of Warren, was an assembly place for intellectuals. He had a family of eleven children, six of whom he took with him when he returned to Vienna some time in 1867, evidently leaving "Felix in charge here." He was a generous man and gave of his funds to many causes and evidently the B'nai Israel Congregation received a good share to prompt the resolution of thanks. When Hirschl returned to Vienna to live in the early seventies of the Nineteenth Century, he continued to send his contributions to those Davenport institutions to which he had contributed when he lived in the city. His return to Austria was prompted by the Austria-Hungary Peace Treaty of 1867. His home in Vienna was the European headquarters for all Davenport travelers as we read in the same source as above, "his home in Vienna was always an open

house for Davenport visitors."⁵⁷

In Davenport, Hirschl was a founder and Director of the Davenport National Bank and was on the Finance Committee of the School Board. Clemens Hirschl went to Harvard University and was interested in engineering; Julius is listed in the 1863 directory as a printer. The August 24, 1874, paper lists "Felix Hirshl & Co." as "leseees of the 3rd street Railway." The August 10, 1878, paper has J. Hirschl (Julius of 1863?) as a practicing lawyer. Felix was a Director of the Farmers and Mechanics Savings Bank and this reference in 1917 is the last of the Hirschl family in Davenport. Andrew Jackson Hirschl moved to Chicago in 1891, became a lawyer, entered politics and died there in 1908. Mrs. Hirschl died in July, 1898, in Vienna and on September 27 of the same year Samuel Hirschl followed her, ending an exciting and adventuresome life.

The German account of Hirschl's life has two interesting comments. One explaining why Hirschl decided to leave Europe was because "The Jews suffered much in Europe," and as a note on Jewish life in Davenport we find "In business one meets mostly Israelites."⁵⁸ This is very ambiguous and rather typical of many such observations. The Jews in Davenport never could have mustered a "mostly," although it is very probably that "most" of the Jews were in business. There is a considerable difference between "mostly Israelites" and "most of the Israelites."

Lipman Ochs was another Jewish bank director. He is listed as a Director of the Citizen's National Bank in the July 11, 1872, Davenport Gazette. On July 1, 1869, Robert Krause was listed as a Director of the German Savings Bank. He was also a Director of the Citizen's National Bank of Davenport and became its Vice-President in 1883, a position he held for more than ten years. This Robert Krause (also spelled Krouse)

whom Glazer claims was one of the first two Jews in Davenport,⁵⁹ was born in Germany in 1833, was in Davenport prior to 1854 and is listed in the 1856 Directory. The Davenport Gazette of January 4, 1860, tells of his marriage to Louisa Steinhilber of Walcott, Iowa, in her home by a Justice of the Peace. It appears that she was not Jewish. William Krause, a brother, was a pioneer and prominent citizen of Des Moines.

Louis A. Ochs received a distinguished appointment and served Iowa well. He had been born in Germany and prior to the Civil War he had opened a fruit and confectionary store in Davenport which had the name L. & L. Ochs. Following the Civil War, a large number of German immigrants began to arrive in Iowa. To facilitate their immigration, Governor Samuel Merrill of Iowa (1868-1872) appointed Louis A. Ochs as the Commissioner of Immigration (to Iowa) for Germany.⁶⁰ Mr. Ochs made his headquarters in Hamburg, Germany, where he served about a year. When he returned to Davenport, he was reappointed to represent Iowa in the eastern states where he served his state well from his New York office. Mr. Ochs later served as President of his Congregation, B'nai Israel in Davenport.

Henry Abel is incorrectly listed by Glazer as one of the first Jews in Davenport.⁶¹ He arrived about 1854 and his name is in the 1856 City Directory as a laborer and in 1863 he was a constable. There is no available evidence that shows he was in any way connected with the Jewish community. There is no actual proof that he was Jewish and if he were, he was not among the first Jews in Davenport. On October 15, he raised forty dollars for a destitute family whose eight-year-old boy had been killed by a railroad train. On May 10, 1869, he received a ten-year pin for service with the Volunteer Firemen.⁶²

An interesting County tax list appeared in the April 21, 1869, paper disclosing the income tax paid to the Federal Assessor on March 15, 1869, by residents of Scott County. The list included the following Jewish names: "Samuel Hirschl paid \$4,257; Robert Krause, \$1,542; L. Lowenstein, \$2,850; L. A. Ochs, \$800; John Ochs \$1,500; Isaac, Max and E. Rothschild each paid \$111."

This notice of the payment of an income tax appears strange when it is remembered that the Federal Income Tax law became effective with the Sixteenth Amendment in 1913. However, between 1863 and 1873 there was a Federal Income Tax to pay for the Civil War.⁶³

Rabbi Glazer could find little material about the life of the Davenport Jewish community at about this time and he wrote, "Davenport seems to have sunk into oblivion for almost twelve years."⁶⁴

During the quiet years or as Glazer prefers to call them, the years of "oblivion" of Jewish communal life in Davenport, namely the years from 1863 to 1874, several Jewish families became very prominent and wealthy. Outstanding among those families who worked for their religious and communal betterment were the Deutsch, Moritz, Ochs, Petersberger, Raphael and Rothschild families.

Michael Raphael was the first Jew in Iowa to be a Federal office holder.⁶⁵ He was one of Davenport's outstanding citizens and at the beginning of the Civil War he was appointed as a Federal Horse Inspector, an important post in which it was his duty to secure sufficient horses for the Union Cavalry forces. Glazer refers to him as "the most popular Jew in Iowa during the War." He was born in Germany in 1837, and arrived in Davenport in 1853. He was a peddler for four years and then established himself in business. He later became a partner in the wholesale grocery

business of Brown, Feder and Raphael. His horse trading business as a private venture gave him the necessary experience for his Federal appointment.

Henry Deutsch came to Davenport in 1867 from Hungary. He started in a notions goods business and then organized the first factory west of Chicago to manufacture coats and suits. Later he opened the Bee Hive in Davenport to sell retail clothing. His father Simon (died 1880 aged 78) and mother, Molly (died 1889 aged 92) are buried in Davenport's Mt. Nebo cemetery. Henry died in 1917 aged seventy-two. Henry and Mathilda Deutsch had six children. Three died at an early age (Dina in 1880 aged eight, Leopold 1885 aged seven, Simon 1887 aged five) and Joseph,⁶⁶ Isaac and Jenny.

An advertisement in the February 12, 1866, Davenport Gazette announced the opening of a physician's office on Ripley between Second and Third. His name was Dr. Rudolph Alberti (Alberty). He stated that he was a graduate of the University of Berlin, had visited the most celebrated hospitals in Europe and had been practicing for twenty-two years in different countries. His announcement stated that medical consultations could be conducted in English, French and German. The new doctor seems to have taken an active part in congregational affairs and in 1879 he was appointed to a B'nai Israel committee of three "to devise means how to further the cause of Judaism."⁶⁷ He probably left Davenport some year later. However, in the most interesting memoirs of Amelia Ullman mentioned above (see page 20), we learn that Dr. Alberti had been in St. Paul, Minnesota, in 1857. She wrote:⁶⁸

"The sledge from the south had already arrived; and the passengers having gone to bed, their furs were hung up around the room to dry. So familiar were we all with one another in St. Paul that when my husband saw a fur

coat on the wall, he said that the sheriff or Dr. Rudolph Alberti was in the house."

Davenport received a flattering compliment from the same Jewish woman traveling by the city in 1857 on a river steamboat. Her personal memoir states,

"Late in the evening we steamed up to the landing at Davenport, and the lights of the streets and the houses and the busy landing so favorably impressed me that I felt that I would not be unwilling to make the bright new town the end of my journey."⁶⁹

This description however, may not be that of Davenport, but most probably of Dubuque. The memoirs above were written in 1896, almost forty years after the experience is described. The writer was traveling up river to Davenport from St. Louis and mentions Dubuque first (see page 14 note 12) and then continues up river to Davenport. As the map on page two indicates, she had to travel from Davenport to Dubuque and not as she described it as having been to Dubuque first and then Davenport.

The town of Davenport was proud of being an admired city and the newspaper printed many articles of a complimentary nature which were either reprinted from papers of other cities or were letters sent in to the editor. These articles appearing in distant newspapers may have influenced Jews from other places to come to Davenport.

In the December 1, 1860, issue, we read that A. Strauss married Julia Heekheimer on November 25 in Philadelphia in a ceremony performed by Rev. Dr. Widacer. On July 18, 1861, shortly before the official organization of the B'nai Israel Congregation, the newspaper congratulates Isaac Berries upon his marriage to Miss Fanny Hersch. He is probably the Isak Berneis who was shortly to become the first President of the Synagogue. Both are listed as residents of Davenport and were married by a Justice of the Peace.

The December 14, 1860,⁷⁰ Davenport paper prints a letter addressed to the Mayor of the city from L. Rothschild in New York City. He is seeking his father, H. Rothschild, who has not been heard from since his arrival in Iowa three years ago. The letter is addressed to Davenport because the father had written from there November 4, 1857. No further comment follows in later issues of the newspaper. There was an I. Rothschild in Muscatine in 1856, but the first Rothschild listed in Davenport arrived about 1868. This is an interesting situation and lends support to the thought that many Jews and non-Jews, too, may have come to the frontier because they were running away from unhappy situations in the East. They came West to start life anew.

Prominent personalities continued to grace the Tri-Cities' Jewish community and some of the more recent ones follow. Dr. Leon Ochs was a graduate of the Iowa Medical School in 1910 and although he never practiced in Davenport, he entered the army from Davenport in July, 1918, at the age of thirty-one. Dr. David Lando was a member of Temple Emanuel in 1922 and had a professional notice in the Temple Scribe in 1926. David Rothschild came to Davenport from Muscatine in 1887, became President of B'nai Israel, a trustee of the Cleveland (Ohio) Orphans Home and was a philanthropist who supported homes and hospitals. Glazer remarks that Martin Silberstein was the "most prominent Davenport Jew to exert political influence."⁷¹ Isaac Petersberger was an 1897 law school graduate of Iowa and was one of the first Jewish lawyers in the Tri-Cities. He was a President of Temple Emanuel and was on the Executive Committee of Scott County during World War I.

Emanuel Phillip Adler was one of the most active men ever to live in Davenport. He was completely devoted to the service of his community and

his people, and his sense of responsibility and honesty were outstanding. He was born in Chicago in 1872, moved to Ottumwa, Iowa, where he grew up and learned the newspaper business becoming Editor of the Ottumwa Courier.⁷² In 1899 he came to Davenport where he was put in charge of the Davenport Times which he managed for many years. The Davenport Times was part of the Lee Syndicate, one of the four largest newspaper affiliations in the country. Mr. Adler became Director of the Lee Syndicate, a Vice President of the Associated Press (1917) and President of the Inland Press. On February 5, 1902, he married Lena Rothschild in the Ripley Street Building of Temple Emanuel. He served as President of Temple Emanuel from 1916 to 1919, and was President, guiding spirit and largest contributor of the Davenport Jewish Charities. He personally provided students with funds to attend college. He served on the Advisory Board of the Hebrew Union College, was on the National Board of the Joint Distribution Committee, and served on the Jewish Council of the University of Iowa's School of Religion. His greatest service was reorganizing and refinancing the defunct American Bank of Davenport so that its depositors received their money in the difficult days of the early 1930's. He served as President of the re-opened Davenport Bank and Trust Company, serving in that strenuous labor without compensation. His civic offices read like a directory. He was in the following positions at various times; Chairman of the 1917 Victory Loan Campaign; President of the Greater Davenport Committee; Trustee of the Davenport Museum; President of the Art Gallery; Director of the Mississippi Valley Fair; President of the Davenport Airways; Director of the YMCA; Chairman of the Red Cross; Founder and Director of the Davenport Industrial Commission and Chairman of the Homes Registration Committee following World War I. Mr. Adler made

national headlines when he was the victim of an attempted kidnap from a Chicago hotel in February, 1934. His record of service is an outstanding example of a public spirited citizen.

One of his co-workers was Ben Comenitz. Mr. Comenitz worked with Mr. Adler on many ventures and soon set out to equal Mr. Adler's record. Following the death of Emanuel Adler shortly after 1950, Mr. Comenitz took over many of his friend's responsibilities. Ben Comenitz served as President of Temple Emanuel and of the Davenport Jewish Charities. His other presidencies were of Davenport's Community Chest, the YMCA, the Chamber of Commerce, the Friendly House and the Board of Adjustment. He was also Vice-President of the First Federal Savings and Loan Association, and of the Chamber of Commerce's Holding Company, Chairman of the Scott County Social Welfare Board, Director of Garden Homes, and Treasurer of the Mississippi Valley Fair Company. He also served on the City Planning commission and was Chairman of the Zoning Commission of Davenport.

In Rock Island, Walter A. Rosenfield, son of Morris, became the Mayor of that city where he served from 1923 to 1927. He was also President of the Rock Island Club for three terms, Vice President of the Rock Island Bank, President of the Illinois-Michigan Canal Commission, and served as a captain of the Illinois National Guard.

Louis Livingston was appointed to the Board of Police and Fire Commissioners by the city mayor in 1930. Mayer Levy served as Secretary of the Chamber of Commerce. Louis Kohn served on the Board of the Public Library for 40 years and his name is inscribed in the lobby of that building. Charles Rosenfield and Joseph Neff were also on the Library Board in Rock Island. Max Sklovsky was an engineer with the International Harvester Company and the John Deere farm equipment plants and advanced

to the position of chief engineer for all the John Deere factories. Sol Hirsch who arrived in Moline in 1866 served as Moline's City Treasurer, President of the State Saving's Bank and Trust Co., and was President of the Moline Public Library Board in 1937. He was listed as "One of Moline's Enterprising Business Men" in a city publication of 1901.⁷³

Not all the Jews in the Tri-Cities were to be found among the very best citizens. Like every segment of the population, there were Jews who brought discredit to their people and trouble to their communities. The newspaper in Davenport carried a most interesting story of the arrest of a Mr. Burgower.⁷⁴ He was arrested on the complaint of Mr. I. Fleischman because he "Unmercifully whipped the twelve to fourteen-year-old son" of Fleischman. The story indicates that the Fleischman boy was not well behaved and the judge dismissed the case with the interesting educational comment saying, "the teacher has the same right as the parent provided no unusual means are resorted to and here there are none." The report continues that this arrest was the result of a grudge as Mr. Fleischman had recently threatened Mr. Burgower, the principal of the school. Mr. Burgower promptly had Fleischman arrested and Mr. Fleischman was fined ten dollars!

The Davenport Jewish community had more than its share of excitement. Mr. M. Feder was previously mentioned as "Iowa's first Jewish minister." (see page 21). Glazer writes,

"Mr. Feder appears to have been the most scholarly Jewish pioneer in Davenport and he enjoyed the remarkable distinction of becoming the first Jewish minister in Iowa, for when the Davenport Jewry decided to organize a congregation, he was appointed to be their spiritual guide."⁷⁵

We shall discuss this a bit later. However, on April 5, 1866,⁷⁶ Feder and Henry Zimmerman were arrested on the complaint of I. Bauman for "cheating and swindling in trading horses." They were held in three

hundred dollars bond, which Alexander Feder, his brother, paid. The paper notes, "if convicted, they are liable to seven years in the penitentiary." We are still in suspense as to the disposition of the case, as the paper never reported what finally happened.

The Jews again made an unfavorable impression when on May 12, 1866,⁷⁶ a police item relates "an honest German of Dubuque was swindled out of three hundred and fifty dollars by a couple of Jews professing to be Germans." A police item of May 22, 1866,⁷⁶ relates that "A Jew named Joseph Love was fined three dollars and costs for using scandalous language to a woman." On July 4, 1867, "Herman Born, recently arrived German Jew was pulled in by police for peddling without a license. He pleaded guilty and assured the magistrate he was an honest man lately from Europe and did not know such a document was necessary."⁷⁶ He was released upon payment of costs and the license fee.

The most interesting and embarrassing incident of all was that concerning Reverend Moses Cohen. The October 2, 1867, issue⁷⁶ tells of the Rosh Hashanah service. The description of Reverend Cohen is not given until he became the object of police interest in the October 10 paper which wrote,

"At the New Year service the congregation authorized him to collect money for church and school. Within a few hours he raised one hundred dollars and that same night sneaked from his quarters, took the train east with the money and without paying for a fine broadcloth suit. He is twenty-two to twenty-five years of age."

The Davenport Jewish community was again shamefully disgraced exactly eleven years later on Yom Kippur. The October 8, 1878, Gazette begins a very nice Yom Kippur story, but the second paragraph speaks for itself:

"The sacredness of Yom Kippurim was sadly violated at the foot of the stairway leading to the Synagogue on Brady Street yesterday noon by two Israelites. One was L. Jacobs, the other was Benj. Goldberg. It appeared that sons of

the two parties left the Synagogue, and went down to the sidewalk where they got into a quarrel; Mr. Goldberg attempted to separate them and a quarrel arose between himself and Mr. Jacobs. The end was that Mr. Jacobs belabored Mr. Goldberg on the head with a heavy cane, knocking him down and then causing the blood to flow freely. Officer Tilbein came up and arrested Jacobs. Plenty of suits grew out of the fight. Mr. Jacobs has lodged information against Goldberg and boys for assault, and Goldberg has Jacobs charged for assault, with intent to commit murder. It was bad business all around."

In reference to the above, Glazer writes that from 1848 to 1896 only four Jews were in Davenport's Scott County jail.⁷⁷ He also notes that from 1865 to 1893 there were only three divorces among the Jews of Davenport. It can be stated that Jews were generally in less trouble than their non-Jewish neighbors. However, the few Jewish nuisances attracted considerable public notice.

RELIGIOUS GROWTH

The 1857 Eiseman letter (see page 23) is the earliest reference to the religious hopes of the Jews of the Tri-Cities. For the High Holy Days of 1858, a newspaper item⁷⁸ states that "all the stores of these citizens were closed." It is most probable that they gathered at some home to hold religious services. It must have been at such a service that Mr. M. Feder was "the spiritual guide" mentioned by Glazer⁷⁹ as the "first Jewish minister in Iowa."

The first congregation for Jewish worship established in the Tri-Cities was B'nai Israel of Davenport (later to be called Temple Emanuel). The Minute Books are well preserved and make an authoritative record of the growth of the Synagogue. The story begins on December 7, 1861.⁸⁰

The first meeting of the infant congregation resolved many problems. Besides the elections, annual dues were set at five dollars. The fourteen charter members agreed also to conduct the congregation in accordance with Orthodox principles; to purchase a cemetery (probably an additional section

Daanport of Logans 1868

Minutes

Bei der ersten Stadtkonferenz des Vereins
wurden die folgenden Mitglieder
namentlich

Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.
Herrn Dr. med. Dr. phil. Dr. jur.

Der Präsident des Vereins hat die
Constitution des Vereins angenommen und
dieselbe werden inoffiziell angenommen
von dem namentlich Mitglieder im
ersten Aufsatze des Jahres 1868
wurden sofort zur Stelle aufgestellt
und folgende Namen wurden als Namen
genannt Herr Dr. med. Dr. phil. Dr. jur.
Herr Dr. med. Dr. phil. Dr. jur.
Herr Dr. med. Dr. phil. Dr. jur.
Herr Dr. med. Dr. phil. Dr. jur.

to that which John Ochs had previously purchased);⁸¹ and to engage a shochet and Hebrew teacher. The charter members as listed in the minutes were Isaac Bernis, Abraham Straus, Leopold Lowenstein, L. Blatt, Samuel Heinsfurter, Moses Billstone (Billstein), S. Berolzheimer, M. Feder, John Ochs (Judas), M. H. (M. Z.) Heidenheimer, M. Raphael, G. Rosenberg, Isaac Obendorfer, M. Diesenberg. Glazer lists three additional names, but they don't appear on the list in the minutes. His three additional names are H. Aaron, Henry Zimmerman and L. Wolf.

An advertisement for a man "competent to fill the situation of chazan and shochet" appeared in the Occident of February, 1862 (see page 94). The advertisement was sent to the Occident with a letter from the first secretary Mr. Berolzheimer. The letter follows:⁸²

Davenport, Iowa - A letter dated January 10th gives us the gratifying news that the Israelites of this place have at length formed a congregation union, which we trust, will be the commencement of a true religious life among them. Our correspondent writes:

Dear Sir:

It will probably interest you to know that the few Israelites in this city have formed a congregation under the name of Bene Israel. We count 18 members at present having framed a constitution, and on the 7th of Dec. last, held a meeting for its adoption and election of officers. The following gentlemen were elected for the ensuing year: I. Berners, President; A. Strauss, Vice-President, L. Lowenstein, Treasurer, S. Berolzheimer, Sec'y. Among other resolutions aiming at a more perfect organization of our society it was Resolved - that a suitable person be engaged to act as chazen and shochet and able to instruct the youth in Hebrew and German; Resolved - that the proceedings be published in the Occident and Israelite.

Accordingly I enclose an advertisement (see Advertiser) which you will please insert in the Occident for three months.

As soon as we can find a competent man, we shall rent a room for holding divine service on Sabbath days and festivals.

With assurance of my highest regard, I am, sir,

Your obedient servant,
S. Berolzheimer

Secretary Congregation Bnai Israel
Jan. 10th, 1862

2

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We acknowledge payment for the *Occident* from Mrs. E. P. Cohen, Messrs. Wm. Goldstein, S. Benswanger, G. S. Mayer, and A. S. Wolf, Philadelphia; Capt. Collis, Frederick, Maryland; Rev. Mr. Myers, Mrs. Da Costa, Major A. Wolf, K. D., Messrs. R. M. Correa, — De Jongh, J. Fidanque, Sol. L. Maduro, and D. M. Piza, St. Thomas.



The People's Pamphlet, which may be had (gratis) of dealers in Davis' Vegetable Pain Killer, abounds in certificates of the most reliable character, and such as will convince the most incredulous that it is valuable as a family medicine.

In justice to Davis' Pain Killer, I must say, that I never sold an article which gave such universal satisfaction to all who used it. I never kept a medicine which met with such a rapid sale; its virtues are the topic of conversation in many places in this vicinity.

W. W. ROBERTS, Druggist, La Porte, Ind.

WANTED.

The congregation Bene Israel desires to engage the services of a married man competent to fill the situation of Chazan and Shochet, and able to give religious instruction, and teach the German language. Salary, \$350 per annum, and if the candidate possessed the qualifications of a Mohel, a further income of \$150 may be counted upon. Applications, accompanied by certificates of competency, are to be made to the undersigned, and personal applications can only be made at the expense of the candidates.

S. BEROLZHEIMER, Sec'y.

Davenport, Iowa, January 1st, 1862.

WANTED.

The German Hebrew Congregation Rodef Sholem, at Philadelphia, Pa., wishes to engage a gentleman competent to take charge of the Hebrew school of the congregation, and qualified to teach Hebrew and German branches.—Salary, \$400 per annum. Candidates applying for the situation will please send their testimonials as to qualification and moral character to

S. ADLER, Esq., President, 413 Arch Street.

LEWIS ELLINGER, Secretary, 119 Vine Street.

PHILIP HOMBERG,

No. 610 Franklin Street, Philadelphia,

Having bought out Mr. Gottbelf, will be prepared to furnish Matzoth מצות more promptly than last year. He requests country congregations especially to make early application, that he may make the necessary arrangements to serve them all. The quality of his Matzoth is too well known to need farther recommendation.

The formation of the Synagogue organization received public notice in the press on February 17th, 1862, (see page 96). On March 3, 1862, the first religious functionary was hired. The minutes reveal that the meeting, held to meet the successful candidate who had answered their advertisement, hired H. Lowenthal. He was to receive \$350 annually, and serve as chazan and shochet. He was to teach six hours a day for four days a week and to officiate as the reader. He would act as shochet three times a week during the summer and twice during the winter. Reverend Lowenthal was also to receive five dollars for each circumcision. The first quarters of the B'nai Israel congregation was "a rented room in the third story of Forest's Block on Perry Street (corner third.)"

The Davenport Gazette hailed Lowenthal's arrival on March 29 of that year in the following words:

"Rev. Dr. Loewenthal, late of Buffalo, New York, has arrived in this city to take charge of the Jewish congregation recently organized in this city. The meetings are held every Saturday in the hall in Forrest's Block, corner of Third and Perry."

The book by Rabbi Glazer, "The Jews of Iowa," which appeared in 1904, is the source for many worthwhile pieces of information. However, at this point it might be well to analyze some of the facts of that book.

Immediately following his description of the organization of Davenport's B'nai Israel, he writes,

"But like the first congregation in Keokuk, the Bnai Israel of Davenport seems to have sunk into oblivion for almost twelve years, for no meetings were held, or at least no record was preserved, between then (1862) and September 6, 1874."⁸³

There may have been little activity, but the community life was growing slowly and we have enough material to describe what was going on and certainly neither the community nor the congregation "seems to have sunk into oblivion." As we read the story of the development of the Jewish

OPTICIAN AND EYE-SURGEON.
Office, No. 9, West Second
street. Office hours from 9
A. M. to 5 P. M.
Cataracts extracted without
pain or attention paid to
the organism. Good refer-
ence of Twelfth and Perry
wa.

DOCTOR, M. D.,
GEON, AND ACCOUCH-
at 17th and Brady streets.

A. M. ADLER,
BETWEEN MAIN
Residence No. 15 West 4th
and Harrison, in the house
Dr. Fontaine. my2-dtt

ELL & THOMPSON,
ADY STREET, NEARLY
Office.
D., residence, corner of Har-
is.
Residence, southeast corner

ward, and others who have been insured in
them and have received dividends from them.
Robt. Simpson is the only agent for these
companies in this city. See new advertise-
ment. *

JEWISH SYNAGOGUE.—The Jews of this city
have rented a room in the third story of For-
est's block, on Perry street, which they are
fitting up for a synagogue. They were nego-
tiating for the use of Wesley Chapel, at the
time it was burned down, but that unfortunate
occurrence has caused them to select more
humble quarters. We understand there are
quite a number of that persuasion in our city.

DECLINE OF REAL ESTATE.—The *Muscatine*
Journal says that 'Davenport has probably
suffered more in the decline in the value of

community of the Tri-Cities other apparent contradictions will be noted that make it difficult to follow Glazer's story in relation to what actually took place.

In the spring of 1862, we read of the start of an active religious group. Passover is the theme of an article in April, 1862. "On that day we saw our fellow citizens flocking to their synagogue in Forest's Block."⁸⁴ A description of the holiday follows, and that matzoh is part of the festival and it then describes how matzoh is made. Rosh Hashanah of 1865 was described in an item that tells how keenly Jewish religious practice impressed the non-Jewish neighbor. The article said:

"Yesterday was the Jewish New Year. Quite a number of the Israelite merchants had their doors closed, others had not. We suppose the latter, nearly all in the clothing line, have more regard for breeches of cloth than breeches of doctrinal observances. Rather a hard observance that, for devoted merchants in Fair Week."⁸⁵

The three major sources for Jewish life in Davenport from 1863 to 1874 are the congregational minutes, the daily newspaper and the city directory. The 1866 City Directory lists the "Hebrew Congregation Bnai Israel - hall, n.e. corner of 3rd and Perry St., at present without a pastor." The 1867 Directory makes no mention of the congregation and we must wait until the 1870 Directory which states, "Hebrew Congregation Bnai Bries," and in 1873, "Hebrew Congregation, Hall, Metropolitan Block."

"The Jewish New Year of 5628" was the headline of the newspaper announcement that read:

"Yesterday, a small hall in Forrest Block at the corner of 3rd and Perry was crowded with an attentive congregation. Morning Service commenced at 8 A.M. and continued until noon. There was also service in the afternoon and evening. Many from Rock Island, Moline, Le-Claire, Genesee and other points. Most of the Jewish places of business were closed. There are forty families of Jewish faith in Davenport. The subject of building a Synagogue is under consideration."⁸⁶

The next day Rev. Cohen of Magdeburg, Prussia, officiated from 6-1/2 AM. to noon at a service attended "by at least 100 persons." The program of the service is described as follows:

1. Morning prayers were read by M. E. Rothschild.
2. Singing the Psalms of David by a choir of thirty children from 8 to 14 years of age.
3. Readings from the Old Testament.
4. A sermon by Rev. Cohen in German for forty minutes.

The "schophars" were blown by Max Feder followed by a noon prayer by Simon Guettel. The notice concludes by stating that on the eve of the ninth commences "Jom Riper," which is one of the many humorous misspellings of Jewish and Hebrew terms, in this instance the meaning being Yom Kippur! The disappearance of Rev. Cohen (see page 90) was evidently immediately after Yom Kippur, not New Year. The police notice⁸⁷ informed the public that "Reverend M. Cohen arrived two months ago, became the teacher and preacher," said he spoke nine languages, had traveled all over the world and had "professional papers of a regular minister of the Jewish faith." It also tells how he became very popular with the children. That was the last heard of Reverend M. Cohen in Davenport.

We can conclude from the previous story that by 1867 the Reverend Dr. Lowenthal was no longer in Davenport. From the arrest incident (see page 89) it appears that the religious instructor was Mr. J. Burgower who is simply called the "principal of the school," and he was evidently a member of the Burgower family that we find on both sides of the river.

The Davenport Gazette in 1868 describes the attendance on Yom Kippur and Tabernacles as "a full room," and on December 15 of that year tells about the Jews celebrating "Hanuca." In 1869, the High Holy Days and

Sukkos are described and on December 5, Davenporters were informed that the Jews were celebrating "Chanukak" (Chanukah).

The High Holy Day services in 1870 were conducted by Moses Rothschild who is listed as a "lecturer" because "they have no rabbi for the twenty-five Jewish families." Every fall the Davenport press described the Jewish holy days for the general community to read. In 1874 "The discourse of Rev. Mr. Fall" was "The Requirements of the Times." Mr. Friend was the President and John Ochs the Vice President. The publicity reveals that the Synagogue was overcrowded and "a movement to erect a new Synagogue will soon be in order." Rev. Fall's sermon is reprinted in part and seems to have been written for the press. It reveals a form of apologetics and reform which both the community and the subsequent history of Rev. Fall clearly contradict. His remarks were as follows:

"We must set aside all dead forms and ceremonies, avoid superstition and hollow traditions, to be able to understand the real spirit of Judaism and religion, especially the Israelites in America must love their adopted country and must educate children to be true Israelites of America."⁸⁸

In 1876, the Congregation worshipped "in Metropolitan Block" and in 1878, "at Ballords Bldg., 221 Brady Street." Just before the High Holy Days of 1878, Rev. Fall left Davenport "for a larger congregation in Chicago" after serving in Davenport for five and a half years.⁸⁹ We will read more about him at B'nai Israel later. Rev. A. N. Coleman officiated in Rev. Fall's place and "all the places of business will be closed."⁹⁰ In 1880, the paper tells about the observance of "Yorn Kippur."⁹¹ Coleman may have been a Hebrew Union College seminary student or perhaps he was just hired for the Holy Days. The 1879 notice informs the reading public that the congregation was organized in 1861 and is now meeting on Main St., just below the First National Bank and that Reverend J. Jacobson was the Rabbi.⁹²

Jacobson appears to also have been the Secretary of the congregation who was serving as the "acting" rabbi or a temporary rabbi who was also acting as the congregational secretary, by taking the minutes of the congregation.⁹³

Several references seem to indicate that the Jews of Rock Island did have religious activity, although no factual record is presently available. Davenport's B'nai Israel had a considerable number of members from Rock Island and Moline. The Illinois side members were not given full membership rights although they were expected to pay full dues. We shall soon read more about the results of this unfair situation. The Rock Island newspaper gives us a good description on October 2, 1862, of the High Holy Days.

"The Jewish New Year - On Thurs., the 25th ult., the Jewish New Year 5623 began - Nothing is eaten or drank during these 24 hours, not even one drop of water."⁹⁴

The fact that the Jewish merchants closed their stores deeply impressed their non-Jewish neighbors. This shows that the Jewish holidays were observed in Rock Island. There is no further high holy days news items in the Rock Island paper for nine years when, in 1871, a notice informs the public again that Jewish shops will be closed followed by an explanation of the holidays. On September 25, 1871, there was a brief announcement with no details that "Yom Ha Kipurum" will be observed by the Jews and their shops will be closed. On September 24, 1873, there is a notice that "Today is the fast of Guedatyah (Gedaliah) in the Jewish calendar. Wed. October 1st will be Kipoor or Day of Atonement."

On October 27, 1875, the Rock Island Argus tells about the formation of a Jewish congregation that finally started about fourteen years after its neighboring city had organized B'nai Israel in Davenport. On the tenth of October of 1875, twenty-five members organized the Sons of Israel as a

Reform Congregation using the Minhag America and expressing a desire to join the Union of American Hebrew Congregations. Joseph Rosenfield was named the President, Abe May, Vice-President, Henry Burgower, Treasurer, Ed. Lazare, Secretary and the Trustees were J. L. Levy, Isaac Epstein and J. E. Goldsmith. Five days after the congregation was organized the Secretary wrote a report to the American Israelite. The entire letter seems to be an apology that the action described did not take place long before this. The following is the way it appeared in the Anglo-Jewish press:

Rock Island, Oct. 15, 1875

To the editor of the American Israelite:

"Better late than never." At last we have decided that you and the public in general should hear something from us even at this late hour. We who have been backward in the cause of Judaism have now started a congregation so that our children may not be brought up in ignorance of our faith but that they may be educated in the religion of our forefathers. In the year 1867 we formed an organization in order to procure a burial place, but our number was too small to start a congregation with any success, but now as our number has increased, we feel it our duty to do something to advance the cause of Judaism, and after several preliminary meetings we have started a congregation of twenty five families. Our prospects for the future are very bright and we hope at no distant day to erect a temple, at present we are in need of a prominent man for teacher and lecturer. We have adopted the Minhag American ritual and it is very probable that we will soon join the Union of American Israelites.

At the last meeting, Sun. Oct. 10, after formally adopting our constitution and naming our congregation, Sons of Israel, we proceeded to the election of officers which are as follows:

President	Joseph Rosenfield
Vice President	Abe May
Treasurer	Henry Burgower
Secretary	Edward Lazare
Trustees	J. L. Levy, Isaac Epstein and J. E. Goldsmith

Respectfully yours, 95
Edward Lazare, Secretary.

The Rock Island Sons of Israel (The name is the same as the Davenport congregation in English translation!) were more advanced in their reform of religion than their neighbors across the river. Davenport did not adopt the Reform Minhag America until 1874, some thirteen years after their organization, and the congregational minutes seem to imply that this new Minhag was not fully accepted until about 1902. The Union of American Hebrew Congregation affiliation was first made by Davenport in 1879. Rock Island decided at its first meeting in 1875 to use the Minhag America and to join the Union of American Hebrew Congregations. The certificate of organization was filed at the County Court on February 25, 1876, and read:

SONS OF ISRAEL

I Henry Burgower do solemnly swear that at a meeting of the Congregation of the Sons of Israel held at Rock Island in the County of Rock Island and State of Illinois on the Tenth day of October A.D. 1875 for that purpose, the following named persons were elected Trustees according to the Rules of such Congregation to wit. L. J. Levy for three years Isaac Epstein for two years and J. E. Goldschmidt for one year. And said meeting this official acted as chairman.

H. Burgower⁹⁶ (see page 103)

This new activity in Rock Island was brief, very active and well publicized. The newspaper of November 15, 1875, tells of "a Hebrew meeting in Central Presbyterian Church to hear Rabbi Alexander Rosenspitz - his temperate, kindly manner, the absence of denunciation of other sects, the charity shown to all and the clear intelligent enunciation of his ideas were pleasing to all." The Rock Island newspaper provides a clear minute-like account of what took place as Rock Island's Congregation Sons of Israel hired its first rabbi. It is most surprising to find such detail in the public press. On November 16, 1875, the newspaper informed

Cons of Israel

State of Illinois

At a meeting of the Sons of Israel held at
Rock Island in the County of Rock Island and State of Illinois
on the fourth day of October A.D. 1876 for that purpose the
following named persons were elected Trustees according to the
Rules of such Congregation to wit: S. S. Day for State of
Iowa, E. L. Smith for Iowa and S. S. Smith for the
great Christian Congregation located in its Corporate
name the Sons of Israel and at said meeting this
affirmant acted as Chairman.

Subscribed and sworn

to before me this 24th day of

February A.D. 1876

Notary Public

Notary Public

H. Dugmore

the entire community that "Joseph Rosenfield, Henry Burgower, H. H. Adler and Isaac Epstein were appointed by the Congregation Sons of Israel to visit Rabbi Rosenspitz and succeeded in engaging him." The same news item listed "Services every Fri. eve at 7:30 and Sun. School every Sunday at 10 A.M. in the hall over May Bros. store." Rabbi Alexander Rosenspitz, Rock Island's first Rabbi, lost no time in getting started and on November 27 of that year he published a letter in the local press to inform those "that are entirely unversed in the tenets of the Children of Israel." In simple generalities he explained "American Judaism."

This article by Rabbi Rosenspitz in the November 27 paper was the last news item of the congregation. The certificate of organization was filed on the following February 25 and then we hear nothing more of the congregation or the Rabbi. Four months and fifteen days elapsed from the October 10, 1875, meeting until the February 25, 1876 filing of the certificate and during that time the organization was founded, a rabbi hired, and services and school sessions were advertised. When a six year old girl died July 12, 1876, it was a layman, Louis May, who conducted the funeral service. There is no further trace of this first religious group. In an interview with the daughter of one of the founders of the congregation, she recollected that although a handful of Jews tried for many years to establish a synagogue and did succeed in organizing the Sons of Israel, "the families simply did not go to religious services." The more traditional and the synagogue minded of that period compromised their own convictions so that the entire community could agree on a least common denominator, but as the interview referred to above revealed, Reform meant not going to any religious service. Further questioning revealed that a peculiar situation existed in which there was a specific form of social pressure that resulted in a spirit of group exclusiveness.

The Jewish families did not care to associate with each other. The Illinois Jews wanted no social ties with the Iowans and when the East Europeans began to arrive, the German Jews simply refused to recognize their existence or presence in the community. Both groups, East Europeans and Germans, existed side by side for more than seventy-five years, yet there was almost no relationship between them. This situation began to change about 1940 and the post World War II period found considerable intermingling, but not between the elders.

It was previously noted that the Iowa congregation in Davenport would not grant full membership to Jews on the Illinois side of the river. This is another example of the mutual exclusiveness of the groups within the Jewish community. Other instances will be described later to show how this situation affected the development of the Jewish community and its institutions. The establishment of the Sons of Israel in Rock Island in 1875, was a direct result of the refusal of the Davenport Congregation to recognize the Illinois Jews as full equals. When the Davenport Congregation realized that the Moline and Rock Island Jews were serious about establishing their own congregation, they began to take steps to remedy the situation. The Davenport congregation could ill afford to lose the income of the Illinois members as their financial status was always acute and some of the wealthier contributors lived in Rock Island. Consequently David Rothschild, Joseph Ochs and Michael Raphael, all of whom were to serve as future presidents of Bnai Israel, three men with respect for both equal rights and a healthier financial status for their institution, sought to have the Illinois residents recognized as full members. The collapse of the Rock Island Sons of Israel is evidence of their success and although a clear decision of equal rights is not found until the

minutes of June 21, 1891, the battle against group exclusiveness had begun. The sincerity of the three men seems to have convinced the Illinois Jews that it would be better to wait for their equal status at Bnai Israel than to struggle to maintain their own institution.

The Davenport B'nai Israel was still meeting in rented halls and in 1881 the B'nai B'rith is mentioned for the first time in the Congregation minutes as services that year were held in the B'nai B'rith hall. In 1882 they used Moore Halle. Discussion to build a new building continued and it seems that the ladies forced the issue when in June of 1884, The Hebrew Ladies Society bought a lot for a new building. The Rock Island and Davenport B'nai B'rith lodges were invited to the 1885 laying of the cornerstone "to be done according to Masonic ritual." The building committee consisted of A. Moritz as chairman along with Henry Deutsch, Joseph Ochs, Michael Raphael and Isaac Rothschild.⁹⁷

The lot was on the east side of Ripley, between Fourth and Fifth across from the courthouse. E. Mayer, the Vice-President presided at the July 5, 1885, meeting which gave the \$5,082 contract to a Mr. Turner. It was voted to have a mortgage of \$1,500 with interest at not more than eight per cent!

A meeting for cemetery business was held September 6, 1885, at which time the following was decided: "1-Only Congregation members in good standing be entitled to privileges of having a lot, but title and ownership remain forever the property of the congregation. 2-The size of a cemetery lot was dependent on a member's dues. A Twenty-four dollar annual member was entitled to a 16-foot square and a half of that for twelve dollar member."

On February 28, 1886, several days before the dedication of B'nai Israel's new building, a meeting was held at which time Max M. Rothschild

made a request that the new building be named in memory of Moses Emanuel Rothschild who had recently died.⁹⁸ The motion was passed unanimously and on Wednesday afternoon, March 10, 1886, Temple Emanuel was dedicated. The full program of dedication was in the newspaper accounts of March 10th and March 11th of the Davenport Gazette. (See pages 108 and 109.) The historic account arranged by Reverend I. Fall is surprisingly inaccurate in several details. The organization date was 1861, not 1862, as the minute book shows, (see page 92) and if the written-oven 1861 looks like 1862, the second meeting date of January 7, 1862, along with newspaper clippings certainly leave little room for doubt. The list of original names is not correct and allowing for typographical errors, the spellings are extremely inaccurate (compare with page). The Congregation minutes indicate that Reverend Fall was the second rabbi, yet according to his report he was fifth. He evidently includes those temporarily hired for the high holidays. The \$4,000 cost of the building is also incorrect, as the amount paid was the \$5,082 mentioned above. The eloquent sermon by Reverend Dr. Sale⁹⁹ earned him the sum of \$25!¹⁰⁰

The March 10, 1886, article describes the dedication service that was to take place that afternoon. (The Jewish Encyclopedia gives the date 1884)¹⁰¹ It was a simple service which drew little comment on the following day. (See page 109.) Prominent persons attended the laying of the corner stone in August, 1884, as the article mentions the mayor, Masonic Grand Master and several other prominent citizens. However, no mention of any non-Jews is made at the dedication.

The exterior of the building is described on March 10 and the interior on March 11. Note the constant reference to the Raphael, Ochs, Deutsch, Moritz and Fleischman families. These people were the most active Jews in the congregation for many years.

THE DAILY GAZETTE, WEDNESDAY MORNING

EMMANUEL'S TEMPLE.

The Dedication of the Jewish Synagogue This Afternoon—An Interesting Programme

The dedication of the Jewish synagogue in this city takes place this afternoon at 4 o'clock. The services will be conducted by Rev. I. Fall, assisted by Rev. Dr. Sale, of Chicago, and others, and a very interesting programme has been arranged for the occasion, as follows:

1. Introductory prayer by Rev. I. Fall.
2. Hymn by the choir.
3. Presentation of key by the chairman of the building committee to the president and his reply.
4. Minister reads traditional prayer. (She Hechonan), concluding with reading 8 Chapter, 1 Kings.
5. Minister and choir chant after taking out the scrolls of the law: Sh'ma, Echad, Gadin. Choir: Thine, O Lord, etc.
6. The minister and president deposit the scrolls of the law in the shrine.
7. The minister reads the first three verses of Genesis in the Original and Translation and the Perpetua Lamp and all other lamps are lighted.
8. The dedication sermon by Rev. Dr. S. Sale, of Chicago.
9. The invocation by the minister.
10. Conclusion by the choir.

In connection with the completion of the sacred edifice, Rev. I. Fall has prepared a brief sketch of the organization of the society in this city and a description of the building. The congregation was organized on the 7th day of December, 1862, with Isaac Bernels president, Abraham Strass vice president, S. Bernlzheimer secretary, L. Lowenstein treasurer, and L. Blatt, S. Heinsfurter, W. Raphael, Bellestein, M. Fider, D. J. Obendorfer, Isaac Fleischman and L. Wolf are the other signers of the articles of organization. Of the original members Messrs. Raphael, Heinsfurter and Fleischman are the only ones who reside in the city. The majority of the others have been gathered to their fathers. The first pastor was the Rev. Dr. Lowenthal, who came from Cincinnati, and remained with the congregation for several years. The place of worship for the first ten years was in a room in Forrest's block, Third and Perry streets; then for five years on the second floor of the Metropolitan block; then in the third story of 221 Brady street, then in Hoffman's block on Main street; then in the Cutter block, a couple of rooms in which has been their synagogue the past six years. The second pastor was Rabbi Cohn, the third the Rev. Rosenberg, and the fourth was Rev. R. Benanger—between the time of whose departure and the coming of Rabbi Fall several years elapsed, during the greater part of the period the congregation had no services.

The society numbers thirty members. There are a good many more Israelites in the city, but this congregation worships under the reform mode, while nearly all the other adherents of the faith follow the old mode of worship. The present officers of the society are, president, M. Raphael; vice president, E. Mayer; secretary, Joseph Ochs; treasurer, Isaac Rothschild.

The building, in which they will worship hereafter, is a modest, neat edifice of brick, with a handsome facade, on the east side of Ripley street, midway between Fourth and Fifth streets. The corner stone was laid in August, '84, under the auspices of the Free-Masons, Grand Master Van Saun himself officiating. Addresses were delivered by Mayor, Clausen and several other prominent citizens. The general plan, made by Architect Hammett, embraces a brick structure, 32 feet front, with a depth of 80 feet, and an addition of 20 feet by 34 feet for school house. The architecture is Moorish, and the material of brick, with stone trimmings. The entrance on Ripley street is beneath a wide Moorish arch, above which is a rose window of elegant design. Above the window the tablet of the ten commandments rest. On either side of the front gable an oriental dome rests on the top of a pilaster. The doors open into a vestibule eight feet wide, in which there is a handsome screen eight feet high, dividing the entrance to aisles, along which the seats are placed. The worship sala is thirty feet wide and twelve feet deep, backed by a reredos of a height of twelve feet. Here are to be two reading desks and a pulpit. The reredos fronts the sanctuary in which the sacred rolls are kept. The auditorium is open—truss design—to the roof. The lighting of the synagogue and school room, as well as the ventilation, is perfect. The warmth in winter is supplied by furnace placed under the school room. The contract for the structure was let to Mr. John Turner, whose bid was \$3,650—the lowest among a dozen. The structure has cost about \$4,000.

The committee on arrangements is composed of Messrs. A. Moritz, Isaac Rothschild, H. Deutsch and Joseph Frolich, and admission to the synagogue will only be by cards. The choir will be as follows: Miss Hattie Annable, soprano, C. L. Richard alto, E. F. Ficke tenor, W. L. Frizzell basso, with Mr. J. C. Wallace organist.

In the evening the exercises will be closed with a grand ball at Turner hall.

MARCH 10, 1886

SH'MA, ECHOD, GADLU.

Dedication Yesterday of the Jewish Synagogue with Impressive Services... an eloquent sermon by Rev. Dr. Sale of Chicago.

Considering the season of the year hardly a pleasanter day than yesterday could be desired for the ceremonies in connection with the dedication of the Jewish synagogue in this city. The interesting exercises did not commence until 4 o'clock in the afternoon, and at that hour the beautiful edifice was filled not only with the members of the congregation but with others not only from the city but from abroad. For some time the Israelites of Davenport have anxiously looked forward to the completion and occupancy of their new building and as the interior appeared yesterday in all its display of sacerdotal draperies, the tout ensemble exceeded the expectations of the most sanguin. The handsome curtain, with its two tablets representing in Hebrew characters the ten commandments and with a crown surmounting it, all handsomely designed and embroidered, the gift of Mr. and Mrs. H. Deutsch attracted, as it occupied a conspicuous position back of the pulpit, the attention and admiration of all. Another feature that evoked approbation and commendation was the two richly gold embroidered velvet banners presented by Mrs. Isaac Rothschild, and the pulpit covers of purple velvet resplendent in embroideries of gold donated by Miss Lena Fleischman and Miss Ida Ochs. A large and tastefully designed pillow for the holy book was a unique and most handsome adornment for the pulpit and came as a present from Mrs. M. Levi. Under the feet of the devout sons and daughters of Israel was spread a richly woven carpet, parti-colored in keeping with the surroundings and character of the place, and most pleasing to the eye, lending an air of devoutness and sanctity to the interior as the soft and delicate lights fell upon it, and many were the expressions of kindly feeling to the donors, the ladies of the Hebrew society. Taking everything into consideration the church is most handsomely furnished and it would be difficult to find a more cosy and fine synagogue west of Chicago.

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THE DAILY GAZETTE

THURS., MAR. 11, 1886

The Hebrew of item five in the March 10 program was the religious theme that attracted the newspaper reporter and he used it for the headline of the March 11 story. The heading is rare and refers to the three verses beginning with the Shma Yisrael proclamation of faith. Page 133 which follows, shows Temple Emanuel shortly after its completion and the same building in 1950! The Ten Commandments plaque can still be seen beneath the electric wires.

The B'nai Israel Congregation was founded as a traditional Synagogue and its movement to reform was a slow and painful one. In 1868, they adopted a new set of articles of incorporation.¹⁰² The object was

"Fostering the propagation of the inestimable inheritance of the principles and doctrines of the Jewish religion, in the original spirit of simplicity, purity and sublimity of Judaism and to perpetuate and to secure the same through all times, according to the belief, ancient usages and honored customs of Israelite all over the world."

These noble objectives were to be attained by the sermon, the service in the synagogue and the education of the youth.

Thus in 1868, the Congregation was still committed to "the original spirit and ancient usages." Glazer writes, "the first step toward modern reform was taken at a meeting held February 28, 1886, when it was decided to wear no hats during the dedication services."¹⁰³ However, reform tendencies were stirring long before 1874. In that year, on September 6, the minutes refer to a reorganization of B'nai Israel. The Minhag America was adopted "but no radical steps" had been taken. Mr. W. Freund (Friend) was elected President and Reverend Isaac Fall began a long and stormy adventure as Rabbi, chazan, and teacher. L. Greenbaum soon became President and he was followed by John Ochs who held office until 1879 and who was not desirous of seeing the trend and transition towards Reform.

The 1874 reorganization and movement to Reform explains the comments made on the published sermon of 1874 (see page 99) which indicated a radical change taking place and the attempt of Reverend Fall to fit into the changing scene. That was twelve years before the new building opened. Glazer's remarks about Reverend Fall are interesting at this point. He wrote,

"Mr. Fall might serve as a specimen of the old type of Jewish minister of this country, who have advanced with the general process of evolution of Judaism. He was most Orthodox, but was ever ready to yield to the demands of his flock, for he never raised a voice of protest against any radical measure ventured by his constituents and was ever ready to follow every sort of naive customs promulgated by them."¹⁰⁴

The opening of the new building was the beginning of ten long years of a bitter and sad relationship between the Congregation and Reverend Fall.

The Reform group wanted a Reform rabbi claiming that Reverend Fall was too old-fashioned. In June, 1886, three months after the dedication, letters were sent to "Dr. I. M. Weise (Wise) of Cincinnati and to Dr. Lau of Chicago,"¹⁰⁵ in order to ascertain "at what price we could get a minister to perform at the approaching holidays." Evidently the price was too much, so on September 12, 1886, it was decided that "Reverend Fall shall be engaged to January 1, 1887, and be dismissed."¹⁰⁶ The same conditions applied on December 5, 1886, when Reverend Fall was hired for another nine months; September, 1887, when he was hired for another year and again, in September, 1888, and 1889, until August 5, 1890, when he was "discharged." Reverend Fall continued to live in Davenport. In February, 1896, he was paid \$10 for "services rendered." He died September 2, 1907, and was buried in Mt. Nebo cemetery of Temple Emanuel after being in Davenport for thirty-four years.

The pathetic relationship between the congregation and Reverend Fall was somewhat of an indication of the times. The Reform practices in Judaism were just beginning and both congregation and minister were confused. An example of this confusion follows.

There were many Temple members who were very dissatisfied with Reverend Fall's dismissal, but they and Reverend Fall were yet to witness Davenport's greatest excitement. On August 5, 1890, the Congregation appointed Samuel Freuder as Rabbi for one year at Seventy-Five Dollars per month.¹⁰⁷ Freuder was an 1886 graduate of Cincinnati's Hebrew Union College, a native of Hungary and came to Davenport from serving in San Diego, California, and St. Paul, Minnesota. Glazer comments,

"He was a stray sheep, knowing no road in Judaism, having in mind that everything hitherto forbidden was now permitted and there was no fence to check his demoralizing speed."¹⁰⁸

The Temple Emanuel Minutes of April 18, 1891, tell how Dr. Freuder was asked to appear before the Board "for the purpose of discussing the dissatisfaction among the members." On July 19 of that year, Freuder was dismissed by the Board and the term used is "Between him and the Congregation B'nai Israel."¹⁰⁷

Imagine the consternation of the Jewish community when the headline of the newspaper read "Renounced His Faith"¹⁰⁹ and the story followed.

"Rabbi Freuder of Temple Emanuel in Davenport surprised his congregation the other evening by resigning and announcing as his reason that he had renounced Judaism because he could no longer believe in that faith. -- He is 33 years old and has been in Davenport about 14 months."

A week later on September 28, the following article appeared.¹¹⁰

"American Israelite edited by the president of Hebrew Union College of Cincinnati where Rabbi Freuder graduated makes bitingly sarcastic comment in which it congratulates 'Judaism on being rid of Mr. Freuder and Christianity for

not gaining him." We place this information on record because with the full assurance that in a few months Mr. Freuder will be professing repentance, seeking another situation and asking help from Jewish charity as he has done before."

The Rock Island papers of September 21 and 28 have the Freuder story as their main page-one feature. The Rock Island paper seems to have been caught in the middle of a bitter letter writing controversy and tries very hard to withdraw gracefully. The September 28 headline was "The Former Jewish Priest Not Only Renounces But Denounces Judaism and Accepts Christianity." He spoke in a crowded church Sunday afternoon explaining his position. The newspaper comment is not very complimentary.

A feature article several months later explained the situation a bit more clearly:

"On Sabbath eve, September 18, (1891) the Congregation Bnai Israel received a surprise of an unusual nature. It had been intimated for some days that Rabbi Samuel Freuder thought of resigning. But the reason for it had not been stated. On the evening named, he not only tendered his resignation but also gave his reasons for doing so. In a word he stated that he had renounced Judaism because he could no longer believe in that faith. Rabbi Freuder was an Austrian (?) by birth. He came to the U.S. about 1883 and entered the Hebrew Union College where he graduated in 1890. Mr. Freuder was baptized October 12 (Atonement Day) at the Chicago Hebrew Mission. The Davenport Congregation secured Mr. Isadore Rosenthal to take charge of the services here."

Subsequently Freuder became a missionary worker and an unsubstantiated rumor about eight years later is told about his report to a missionary conference in Boston that he was happy to note that in his eight years of work, he had succeeded in converting not a single Jew and that he was returning to the Jewish Faith!

The occurrences of 1874 began the step by step change of the traditional Bnai Israel to the reform Temple Emanuel. A climax was reached March 2, 1879, when at one of two stormy meetings recorded in the minute

book,¹¹¹ all the officers of the congregation resigned, led by John Ochs, the President. His term of office from 1875 to 1879 was an apparently unsuccessful attempt to halt the trend to Reform. Immediately after John Ochs resigned, the congregation voted to join with the Union of American Hebrew Congregations. Thus, it officially joined the Reform movement.

The joining evidently did not last. On April 17, 1892, the Bnai Israel again joined the Union of American Hebrew Congregations and in February, 1896, the Secretary wrote the Union asking for a settlement on their arrears of eighty-four dollars. On August 11, 1901, they again joined the Union of American Hebrew "Colleges (from the minutes)" and the same thing was repeated in October of 1902. In this storm and stress period of changing from a traditional to a Reform religious group, A. Moritz and H. Deutsch served briefly as Presidents. Finally Michael Raphael was elected to the post which he held for about ten years. John Ochs and several other prominent members had withdrawn from active participation as soon as the congregation voted to "inaugurate all such changes as is deemed preferable by the reform leaders."¹¹³

The second stormy meeting was on September 11, 1892, at which time no business was conducted. "It was the most disorderly one in the history of Davenport Jewry."¹¹⁴ It appears the chaos was caused by the Freuder affair which brought on another battle for and against Reform. Louis A. Ochs resigned from the Presidency and Michael Raphael, the elderly pacifier took over.

It was at this time that A. Moritz and L. Greenbaum were appointed to a committee with Dr. Alberti to study how best "to further the cause of Judaism."¹¹⁵ Their report was quite conservative, but their recommendation urging the adoption of English for pulpit and sermons instead of German caused a crisis. This was not too different from similar

situations when traditional congregations changed from Yiddish to English.

The minutes of January 5, 1879, reveal that the problem of delinquent payment of dues was a source of considerable irritation and it was recommended that court action be taken to collect the dues. The same procedure was followed in May of 1898 and again in October, 1902. In the 1902 reference "it was passed to give accounts of Mr. Lobenstein and Mr. Peltz to an attorney for collection." No results of these actions are recorded.

An interesting note in the minutes just before the High Holy Days of 1875 is "half of the fee for the rental of seats to non-members is to go to Rabbi Fall." In early 1876, a drive was begun for funds for a new building. In June, 1876, a member claimed that Rabbi Fall had insulted him and his family. The Rabbi thereupon sent letters to all the members for a hearing and was "found guiltless of the charge." In July, 1879, it was decided to have no more "aliyos" and that no one would be called to the reading of the Torch. However, in August, 1880, the ruling was withdrawn, probably because it was too good a source of income to lose.¹¹⁶

The new name of Temple Emanuel was not used in the minutes regularly until January, 1906, although it had taken that name for itself some twenty years before. The older folks evidently referred by habit to B'nai Israel and the newer name took longer to become used to. The minutes use the word "Leah" for "aliyah," "salm" for "Psalm," "Hanuke" and "Temble." In 1901, the Congregation was already dissatisfied with its 1886 building and began to look for a new edifice to buy or to build. Meanwhile, it held services at the Edward Congregational Church¹¹⁷ and conducted school classes at its own building. The Board met at the Standard Club in Rock Island and provisions were made for services and school sessions in Rock Island on alternate weeks in "unfavorable weather during

the winter season."

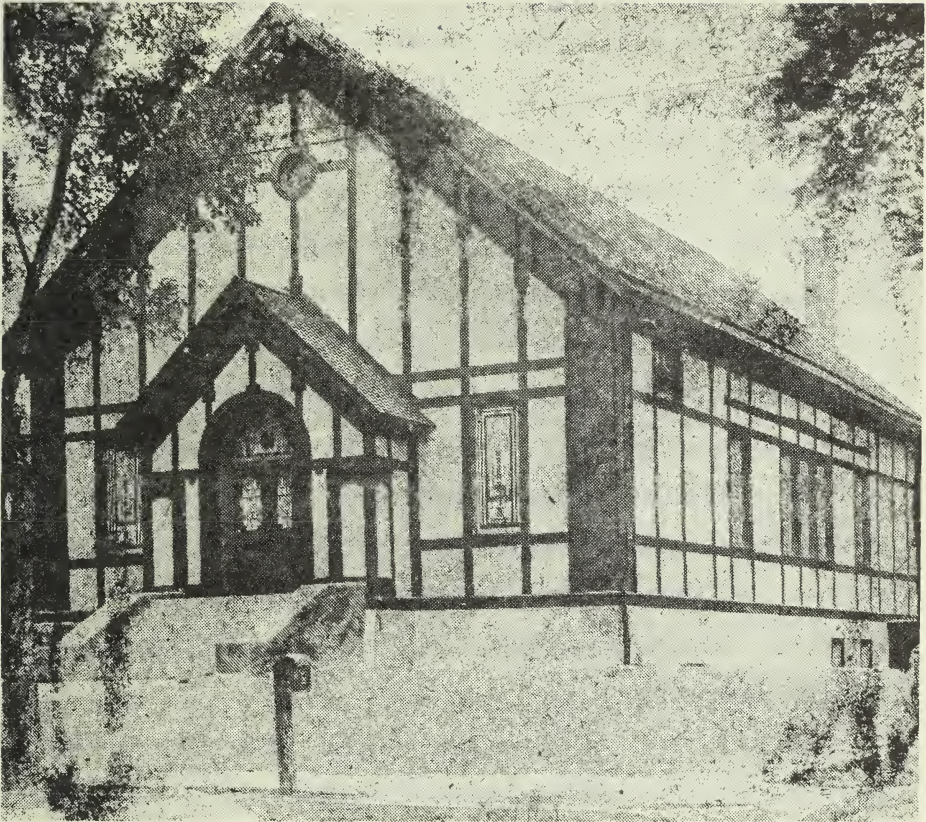
The beautifully built Temple building of 1886 on Ripley Street was sold on February 25, 1906, for \$4,000. A church on Brady Street was purchased as the new home for Temple Emanuel. (See page 117) The Minister of the church had been Henry Wallace, grandfather of the Henry A. Wallace who was later to become the Vice-President of the United States.

A Sisterhood existed in the form of a "Damen Verein" from before 1883. The Temple Minutes of September 29, 1883, notes that the "Jewish Womens Aid Society of Davenport was organized to supervise the religious school, to do social work, to decorate the Temple and provide for its maintenance." Mrs. Henrietta Mayer was the first president and her officers were Rose Rothschild, Johanna Raphael and Frederica Silberstein. The Minutes thank Mrs. Rose Mayer for help in arranging the ball. On September 11, 1892, the "B'nai Israel Ladies Society" asked to be relieved of management of the cemetery.

The religious attitude of Glazer is somewhat difficult to determine. His preference influenced his writing, yet he has good and bad to say about Reform and Orthodoxy. Thus he writes,

"The brotherhood of man cannot be closer together than when Jews listen to a sermon delivered in their Synagogue by a Gentile preacher and when the Gentiles invite a Jewish Rabbi (?) to preach in their churches."¹¹⁸

Glazer believed that Rock Island was the center of Orthodoxy and Davenport "is the only community in Iowa where Orthodoxy cannot gain a firm foothold."¹¹⁹ He thought the river made a dividing line between the traditional and Reform Jewish practice. Evidently he either did not know or overlooked the fact that Congregation B'nai Israel - Temple Emanuel was a very traditional synagogue when it was organized in 1861 and we have already learned that Rock Island had a Reform Congregation (see page 101).



THE TEMPLE EMANUEL BUILDING FROM 1906 - 1950

BRADY STREET

DAVENPORT, IOWA

Davenport organized a traditional Synagogue shortly after Temple Emanuel became Reform. Furthermore, then as today, Temple Emanuel had many members from Rock Island and Rock Island's synagogues had many Davenporters as members.

From the comment in the newspaper report of Temple Emanuel's dedication in 1866 (see page 105) it is quite clear that there were Jews in Davenport who did not subscribe to the Reform method of worship. The Davenport Gazette of September 19, 1879, reports "The Orthodox Congregation hold their meetings at Moores Hall." A more formal organization came into existence in 1894, when the B'nai Emes Congregation was founded by Max Ruben, Jacob Glassman, D. Harris, and Joe Isenberg. Services were conducted at first in private homes and then in a rented hall on Fifth and Main and then on Fourth and Brady. A deed dated January 11, 1900, in which \$250 was paid for premises is made out to the "B'nai Amas Hebrew Church."¹²⁰ Interestingly enough, the 1904 Jewish Encyclopedia knows of only "one congregation."¹²¹

The Reform Jews of Rock Island worshipped at Davenport and with the exception of the Sons of Israel episode (see page 100), there was no attempt to set up a Reform Congregation in Rock Island. Temple Emanuel was concerned with the distance and travel difficulty of their Rock Island members and arranged for services and school classes in Rock Island. Their 1891 newspaper release states "----while Louis May will conduct the services of the Rock Island portion of the Synagogue at the Schnell Club rooms in the Buford Block."¹²² Louis May seems to have been a vitally concerned and somewhat learned layman. He read the funeral service in 1876, (see page 104), and he is mentioned again in conducting High Holy Day services in 1883¹²³ at the "B'nai B'rith hall," in 1887¹²⁴ "At the YMCA rooms" and in 1889¹²⁵ "at the GAR Hall."

The B'nai Emes Congregation in Davenport purchased their own cemetery about 1901 and ceased burying their dead in Mt. Nebo which belonged to Temple Emanuel. (See page 22.)

Reverend M. Goldman arrived in 1888 to lead the B'nai Emes Congregation. He had been born in Russia in 1853 and was serving in Posen, Germany, when he came to America directly to Davenport. He stayed until 1902 when he left Davenport to serve in the Rock Island Synagogue. Morris Scudder followed him and was succeeded by a Mr. Friedlander, then Mr. Shapiro, after whom Meyer Cohen arrived. M. Stone, Phillip Comenitz, Morris Dockterman, J. Eisenberg, Mr. Tenenbom and I. Plotke served as Presidents. They had a Sisterhood of about sixty members called "Daughters of Zion" and early Presidents were Mrs. I. Isenberg and Mr. B. Brettler."

A house was purchased in 1909 for \$4,000, to be used as a Synagogue. In 1920, they claimed a membership of forty-six. About 1923, this Synagogue split and for about three years Anshe Sholom existed. The disagreement was over the Shochet Meyer Cohen. Meyer Nitikman was President and the group of about thirty members met at the Hiberman Hall. A Mr. H. Lubchansky was their Shochet and teacher.

ROCK ISLAND

In Rock Island there was most probably an organized traditional worship service long before the 1887 date of Congregation Shomre Shaboth. Glazer gives 1881 as the date.¹²⁶ M. Morris is credited as the founder with Max Taxman listed as the first President.

The twelve Jews listed in the Rock Island Biographical Directory of 1877 (see page 78) are all found in the Reform group. They seem to have

resided in the area bounded by 2nd Avenue and 6th Avenue and from 2nd to 18th Streets with the concentrated area running only from 12th to 16th Streets and from 2nd to 4th Avenues, an area of eight square blocks. This section was probably the first ghetto of Rock Island to which most of the Jews moved.

Glazer's description is appropriate at this point. He writes, describing the 1900 Jewish community:

"Rock Island is a unique little Jewish community. It is a ghetto in the full meaning of the word. All keep Sabbath. Friday evening puts a holy garb over that part of Rock Island where stands the beautiful little Schule. Through every window of a Jewish habitation lurk the Sabbath candles. Every maiden wears the identical blush of her ghetto sister in the hands (lands?) of exile. One forgets he is in the rushing center of the Trio City when he comes into the little synagogue and beholds young and old gracing the Sabbath in a most Orthodox way.

-----For Jewishness, Rock Island remains matchless among the smaller Jewish communities in America."¹²⁷

Rock Island and Davenport were communities intensely interested in their religious faith and the Jews of both cities went to great effort and expense to properly organize and supply their religious needs. Thus, there were two cemeteries on each side of the river; there were at least two synagogues, one in Davenport and one in Rock Island; kosher butcher shops, benevolent organizations and at times their separate social groups. They intermingled and yet maintained their independence at the same time.

The newer Rock Island immigrants brought many of their living habits with them. Because the Rock Island ghetto had more European-like traits, most of the newcomers settled in Rock Island and made its Jewish community more than twice Davenport's and consequently more traditional. The first Rock Island ghetto was in the 22nd Street area and when rents became cheaper in the older 9th Street section nearer the river, that section became a newer, larger, and less fashionable ghetto. Eventually Synagogues



Illustrated, hand-drawn title page of the minute book of the

Bnai Emes Cemetery, Davenport, Iowa

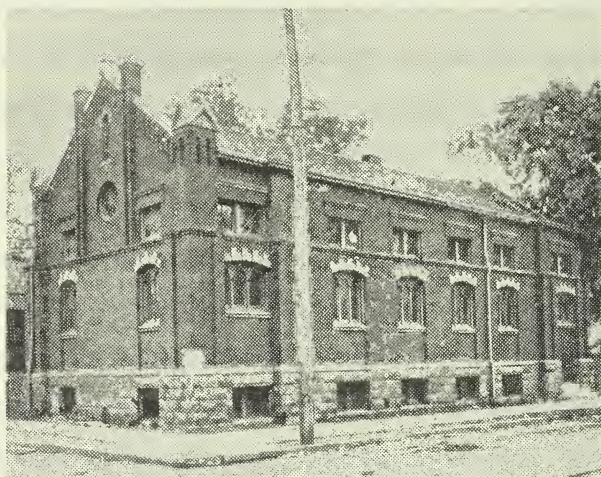
1905

were maintained in both places. The 9th Street ghetto even had several Jews who sold kosher milk. Milk handled by Jewish people was presumed to be processed with less ritual uncleanness. When however, upon some reflection it became apparent that the maximum milk production of the cows owned by Jews was far less than was being sold, no matter how water-diluted it was, it was evident that the Jewish cow owners were themselves buying milk from non-Jews and selling it as produced by Jews and at a higher price. When the Jews arrived at this conclusion, it put an end to the cows in the 9th Street ghetto!

The Shomre Shaboth Congregation soon changed its name to Beth Israel.¹²⁸ Prior to the congregations establishment, a minyan was either held in a private home or the more hardy would walk the bridge to the B'nai Emes service in Davenport. One elderly native tells of her family walking over the Mississippi on the ice to attend services in Davenport. Newspaper reports and local tradition support the statement. Finally, the traditional element in Rock Island secured a private house on 20th Street and 2nd Avenue for regular worship. This was about 1890 and the name was still Shomre Shaboth. The location was soon changed to a hall over a blacksmith's shop on the east side of 19th street, between 3rd and 4th Avenues, in a building which stood just south of the present Fort Armstrong Hotel. The move toward the center of the Jewish Community continued to about 1895. Beth Israel moved to a site in the center of the Jewish population, located on the north side of 2nd Avenue between 15th and 16th Streets. The certificate of incorporation reads "I, Gdol Saidener,----elected, Gdol Saidener, Max Taxman and Louis Barinstine, trustees."¹²⁹ The rented meeting place was called Beazley's Hall. In 1900, B. Rachman lead a drive to build a new Synagogue building.

Now that the congregation was fairly well stabilized in its own quarters, had its papers of organization in order and services were regularly held in the city, the inevitable split took place. One story describes the division as due to the fact that Beth Israel followed the Ashkenaz minhag, whereas the newer immigrants were Chassidim who desired the Sefard and therefore a new Congregation was formed. Another and more reasonable reason was distance. The Jews who had arrived earlier resided west of the Jewish center of population and gathered enough money to build their own Synagogue. It was located on the southwest corner of 22nd Street and 3rd Avenue, a considerable distance from the main ghetto. This move away from 9th Street may indicate an exclusiveness and certainly was not made in consideration of the newly arrived Jews who lived around 9th Street.

At about the time that the entire community was celebrating the newly built Synagogue, a new congregation, B'nai Jacob, was founded on 8th Avenue, between 8th and 9th Streets. Simon Lewis was President of the Congregation Beth Israel when it dedicated its new building on April 20, 1902. (See page 124.) It was built at a cost of about \$12,000. The Mayor, Mr. B. F. Knox, spoke and Rabbi William H. Fineshriber of Davenport's Temple Emanuel delivered a sermon and Rock Island's Orthodox community had now been firmly established. A number of the students who attended the Beth Israel religious school later became its main supporters and its leaders. Among them are Harry Baker, Henry Finkelstein, Ben and Nathan Harris, Meyer Morris, Louis Rubin and Harry Ziffren. The early Presidents included Ben Rachman, M.I. Morris, A.D. Harris, L. Cohen, and Abraham Finkelstein. Other leaders were H. Horblitt, J.J. Taxman, Louis Livingston, Jacob Goldstein, and S. Morris. The earliest religious leaders were S. Silverman, M. Goldman, and A. Lerman. About the year 1920, both Congregation Beth Israel on 22nd Street and Congregation B'nai Jacob on



BETH ISRAEL SYNAGOGUE

ROCK ISLAND, ILL.

1902 - 1950

9th Street began using the same rabbi. Rabbis Mayer Bernstein, Noah Bressler and Solomon Levitan served both institutions, usually attending an Ashkenaz service in the morning and a Sefard ritual in the evening. An attempt to liberalize the service brought Rabbi David Graubart to Beth Israel where he was installed December 30, 1931, with a reception at Eagle's Hall. In September, 1932, he went to Des Moines and in 1935 to Chicago.

B'nai Jacob had as its early Presidents, Fred (Faivel) Rudman, Ziese Crane, Abe Katz, Nachum Taxman, Harry Gorenstein, Samuel Boxerman and Jacob Goldstein in its pre 1925 period. It purchased a church building at 514- 9th Street about 1913, where it has met and conducted services from that time on. (See page 126.) Its religious leaders were first, a Reverend Moses Ginzberg, then Louis Learner, who was followed by the three Rabbis mentioned above who served both congregations.

The B'nai Brith Lodge No. 174 was chartered in Davenport March 3, 1872, and thus was the first B'nai Brith Lodge in Iowa, preceding by more than three months the June 30, 1872, charter date of the Keokuk lodge. (If however, Rock Island is considered in Iowa history, its lodge, Number 169, chartered January 11, 1872, would be the first B'nai Brith lodge in the area.) The Davenport lodge is first mentioned in the District Six Grand Lodge Fourth Annual Report. Under "New Lodges" there is the announcement that "an application for a lodge at Davenport has been received."¹³⁰ The charter was signed by Julius Bien, President of the Executive Committee of the Constitution, Grand Lodge of New York, and Martin Silberstein received it. At the District Six Annual Meeting of 1873 held at Milwaukee, D.B. Falter was honored as a past President and was evidently the first President of the Davenport Lodge. In 1871, Mr. Falter was the Vice-President of B'nai Israel. Fabian Herbst and H.A. Kusel were present



(photo by Charles Garber)

B'NAI JACOB CONGREGATION

ROCK ISLAND, ILLINOIS

1913

as delegates to the 1873 meeting. At that time, N. S. Falter was the Secretary of the twenty-five member lodge which reported a first year income of \$524 and expenditures of \$460. In 1874, no past President was at the annual meeting, no delegate attended the Chicago meeting and under "Reports From District Officers" is the following unflattering report:

"Davenport - not so well situated. The Brotherhood in that section lack that harmony which is so essential to the progress of a lodge. If matters will not be materially changed there, we may look forward to the surrender of the charter."¹³¹

In 1875, the Davenport Bnai Brith lodge was again the subject of an unfavorable complaint. The January 11, 1875, convention which took place in Chicago heard a claim made by Abraham Samuel of New York, who formerly lived in Davenport. When he requested his withdrawal card to transfer to another lodge he could not get it. The Secretary of the Grand Lodge Number Six also made the request and he, too, was unable to secure it. There is no follow up concerning this report. Carl Lebrecht and L. Greenbaum were Lodge Presidents prior to 1880 and the membership grew to thirty-two. Reverend Fall was appointed Grand Lodge Chairman of the Agricultural Committee to settle Jews on farms in America.

Two months before the Davenport Bnai Brith Lodge Number 174 was founded, the Rock Island Jewish community organized its Bnai Brith Lodge Number 169 on January 11, 1872. This was the date of the District Six Grand Lodge meeting in Quincy, Illinois, and to which a Rock Island delegation was sent. The delegation consisted of one person, A. Lessem. There were twenty-three members in the lodge of which J. H. Adler was President and Lewis May the Secretary. The report of the District Grand Secretary made on January 11, 1872, indicates that the lodge had been meeting some time before it was granted its official charter. His report

said:

"I am happy to state that our Rock Island brethren are energetic young men and have shown their zeal for the order in fitting up a hall second to none in the district."

A. Bamberger, Jacob Cohn, Edw. Lazare and I. Bamberger were the Presidents prior to 1880 during which time the Lodge grew to thirty-five members.

Chas. Adler, Nathan Jacobson and Edw. Lazare were Secretaries. In 1873, H. Burgower filed a complaint with the Grand Lodge against a ruling by the President Edw. Lazare. In notes of the 1874 Annual Meeting we find the comment that the Lodge in "Rhode (Rock) Island, Illinois," "will make her mark." However, when the lodge was suspended in 1880 "for failing to pay a special tax," all interest in Bnai Brith seems to have come to an end. Although the suspension was soon lifted, the Bnai Brith membership in Rock Island had been too deeply insulted and Lodge number 169 never again could be stirred to activity. The only Jewish communal life other than the Bnai Brith seems to be participation in the Young Mens Hebrew Literary Association of which "S. Harsh" (probably Simon Hirsch) was the first President in 1857 (see page 23).

The Bnai Brith organization of 1872 has been described. It was the second Rock Island Society following the 1857 Young Mens Hebrew Literary Society which was discussed previously. The third organization was the Ladies Deborah Society, a benevolent group organized November 7, 1875, consisting of German - Jewish ladies of Moline and Rock Island. It met at the Turner Hall and the Standard Club and its charity work served as a basis for its social program and for conducting affairs to secure money for its charities. At first they helped orphan children, then destitute mothers and then they extended their help to newly arrived East European Jews. Their assistance was given to Jews and to non-Jews. In 1893, it became a

regular charitable organization instead of a sick benefit society. Mrs. Alphons Mosenfelder was its President in 1925, and had served since May 23, 1900.¹³² Mesdames L. Rosenstein, Joseph Goldstein, M. Levi, S. Hirsch, M.C. Rice, and L. Kahn were its other leading officers. Its best work was in helping newly arrived East Europeans Jews. In 1953, the remaining three members voted to give the treasury of \$176 to the Davenport Temple Emanuel Sisterhood.

The Council of Jewish Women was founded in Rock Island, December 10, 1895,¹³³ as a Tri-City organization. It had twenty-three members and met to study Bible and Hebrew History and participated in Relief work for Soldiers. Its President was Mrs. Joseph Froelich and Mrs. M.C. Rice was secretary. The council lasted until about 1910.

The idea of federation in charities was proposed in the Tri Cities by Rabbi Wm. Fineshriber in 1906. Rabbi Fineshriber started the ground work and George Ellman was elected president of the embryonic group. The 1906 Jewish Year Book lists the "Tri City Jewish Associated Charities," with J. J. Taxman of Rock Island as Treasurer and giving the date of organization as September 22, 1907. This group did not really get to work until 1920 when Rabbi Joseph Baron finally activated the project. Late that year it was decided that one campaign would be conducted which would collect funds for all charities. The Tri-City Jewish Charities was formally organized April 3, 1921, and began to function in June. The first campaign that Spring netted \$4,255, from one hundred and thirty-two contributors. The group functioned on both sides of the river and in 1923 it opened an office in Davenport's Masonic Temple. It later moved to the Union Bank Building. Emanuel P. Adler was the President in 1923 and the report issued after five years showed a collection of \$38,600, and a distribution

as follows:

Local relief	10 %
Free loans	4½
Transients	2
Community Activities	12
National Institutions	20
War Orphans	15
War Relief	32
Administration	4½

The Society later divided into the Davenport Jewish Charities and the United Jewish Charities (Federation) of Rock Island. Mr. Adler remained the President for many years of the Iowa side and early Presidents of the Rock Island group were Israel C. Gellman and Charles Brady.

In 1905 the Daughters of Israel was organized in Rock Island to make sick calls, aid the sick and secure food, coal and medicine for them. In 1921 they had seventy-one members. Presidents were Mesdames Fanny Finkelstein, Sophie Taxman (J. J.), Anna Frankel (Simon), Chaya Finkelstein (Abe), Jacob Hill, Florence Frankel (Abe), and Samuel Karon. This organization served as the predecessor to the Beth Israel Sisterhood.

A men's social club that had a fine purpose was the Rock Island Young Mens Hebrew Club organized in April, 1903. It had fifty-five members and although organized as a social group, it added mutual sick benefits and the members used to stay with sick people over night. David Ziffren of 817 - 4th Avenue was the President, Simon Frankel was the Treasurer, and M. G. Finkelstein of 2319 - 3rd Avenue, the Secretary.

The Order of the Knights of Jacob (OKOJ) was the most prominent Jewish organization in the Tri-Cities at about the turn of the Century. The Rock Island Lodge was No. 69 and was established in 1902. It met in Beazley's Hall on 2nd Avenue and was known as a Hebrew fraternal order. Barney Marks of Chicago came to Rock Island and he was instrumental in setting up the lodge. Its purpose was to foster and promote the cause of

Judaism and to grant sick benefits and limited life insurance. Its first commander was M. I. Morris. In 1910 the National Convention of the OKOJ was held in Rock Island and J. J. Taxman was elected as national vice commander. J. M. Siegel, H. Horblitt, David Ziffren and B. Kulp were other commanders. In 1916,¹³⁴ it had two hundred and fifty members and met the first and third Sunday evenings at Krell and Math hall at 1716 - 2nd Avenue. It began to decrease after 1921 and slowly died out.

In 1915, twenty girls formed a Young Judea Group to give aid to the poor and needy. The club lasted but a short while. Bertha Baker was President and Mae Lewis, Blanche Sosna and Betty Light were the other officers.

A division in the Daughters of Israel brought the Twin City Benevolent Society into existence in 1910. In 1921, it had ninety-eight members. Some of its Presidents were Rose Rimmerman, Bertha Brady, Rose Tenenbaum, Mrs. S. Rottenberg and Mrs. Louis Isenberg.

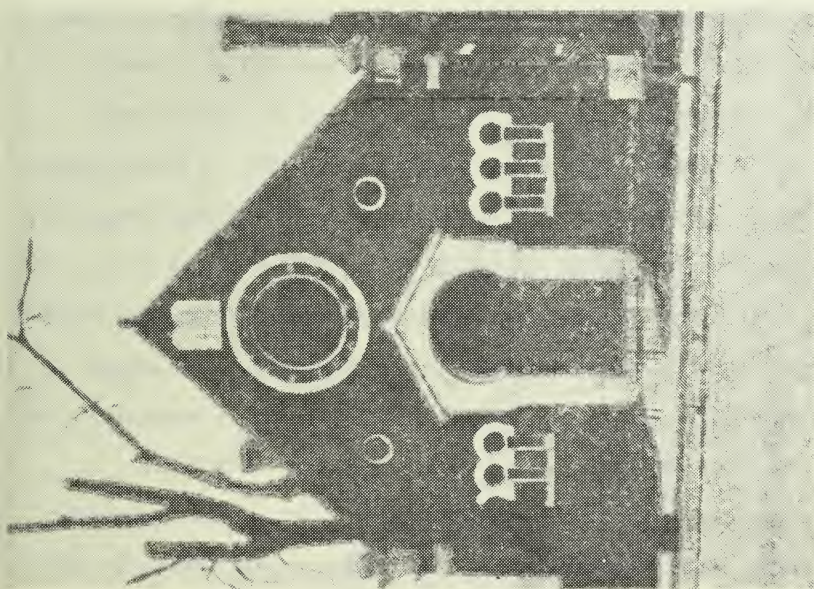
A Young Mens Hebrew Association was organized October 10, 1916.¹³⁵ It was an athletic and cultural group and met at 2606 - 4th Avenue, 1716 - 2nd Avenue, and then at the B'nai B'rith Hall at 1603 - 4th Avenue. The first officer mentioned is Frank Alter who lived at 1014 - 17th Street. The club had twenty members among whom there was Max Morris, I. Finkelstein, Harry Wiesman, A. Kavensky, Barney Brotman, and others. In 1924 there existed a Hebrew athletic club which met at 1011 - 9th Avenue. The President was Louis A. Wiesman and other officers were Harry Finkelstein, J. C. Sturm, Julius Slater, Mitchell Rudman, and A. Cooperstein. A Men's After Dinner Club existed for some years after 1925 when Rabbi Baron organized the Judea Club. The Scopus Club was another Men's club dating from 1925 and its purpose was to foster social, philanthropic and

educational activities. It met at the Como Hotel and at members' homes. Jules Levinstein was the first President when fourteen members belonged. Later Presidents were Max Levy, Norman Harris, and Barney Brotman. The Group then turned its attention to help raise funds for the Beth Israel Religious School.

A large number of other groups existed, among which the following should be mentioned. The Lechem Anyim for charitable work for the poor in Rock Island; the Hachneses Orchim, organized in 1924 and administered by Jacob Goldstein to provide for the transients; the Rose Gendler Memorial Society, named in memory of a slain Jewish girl, whose convicted murderer was her Jewish fiancée, and in whose name charity and Zionist work was conducted: The Sidney Lampert Society for charitable work; A Jewish War Veterans Post following World War II and a number of social fraternities and sororities.

In 1920, the Tri-City Zionist Organization came into being through the efforts of Joseph Bozman, Louis Cohn, Henry Leman, Abraham Mayer, Max Rattner, and Samuel Rivkin. It carried on work in behalf of Zion and was the direct cause of other Zionist groups that came into being. Presidents were Samuel Gellerman, Max Rattner, Ad Estess, Sam Rivkin, and Ralph Meyer.

Sam Rivkin and Max Rattner helped organize the Tri-City Hadassah. On November 12, 1923, Pearl Franklin, President of Chicago's Hadassah, addressed a group of Tri-City Women at Davenport's Blackhawk Hotel and with the help of Mrs. Harry Waxenberg and Mrs. Meyer Verger, this Tri-City Hadassah group came into being. Mrs. Harry Waxenberg was the first President and the group worked well for the welfare of Zion. In 1925 a meeting was held on November 18 at the home of Goldye Sosna, and the



TEMPLE EMANUEL

Davenport

AS IT APPEARED IN 1886



THE SAME BUILDING IN 1950

Junior Hadassah was organized with Margaret Whitebook Smith as its first President, which position she filled for eight years. Hada Morris and Elsie Halpern were the other officers and Mildren Kessler Sable and Millie Morris Keller were the other early Presidents.

The Labor Zionist Groups came out of the Farband organization that will be described shortly. It developed a Poale Zion group and also a Pioneer Womens Organization. A "Jewish National Council" also existed under the guidance of Reverend S. B. Bozman. (See page 233) The Council collected Jewish National Fund money with which to buy land in Palestine for Jewish colonists. The Religious Zionist Group was the personal responsibility of Rabbi Solomon Levitan who collected dues for the Mizrachi although meetings were rarely held.

The B'nai B'rith story after 1880 is a strange one in the Tri-Cities. There were times when there was a B'nai B'rith Lodge on both sides of the river (1872-1900) and there were times when the Tri-Cities had no B'nai B'rith Lodge at all. (1916-1919) The chart on page 135 graphically illustrates the length of time the different lodges existed and the presidents can be found listed in the appendix. In 1921, a B'nai B'rith Women's Group was established as a sister lodge to Rock Island Lodge No. 837. The Davenport Temple Emanuel Scribe calls it "one of the first in the country." In 1927 the AZA, the Bnai Brith boy's organization, was founded and some years later the Bnai Brith Girls was organized. The general history of Bnai Brith activities in the community is quite commendable and many good endeavors owe their origin to B'nai B'rith incentive.

An organization called the Arbeiter Ring, part of the Workmen's Circle movement, was established about 1907 in Rock Island where it was located on 8th Street and 9th Avenue. Its purpose was to help the

Tri-City Bnai Brith Lodges

Davenport

174
chartered
3-3-1872

dissolved
2-11-1916

169
chartered
1-11-1872

dissolved
9-5-1900

1015
chartered
4-1-1925

merged
11-2-1937

837
chartered
3-2-1919
dissolved
2-5-24

1016

chartered
3-31-1925

1950

Rock Island

laborer, to provide insurance and sick benefits and in many ways it attempted to represent a progressive and intellectual front for its members. The terms Progressive and intellectual in the early years of the 20th Century implied an anti-religious or, at best, an irreligious attitude. A continual feeling of inferiority and being oppressed implied radical politics, and a loyal affection for the language and for folklore of the old country. To maintain its varied purposes it needed a building and program of its own. To teach its own ideology, to emphasize its favorite language of Yiddish and to attract children from the influence of the community religious school, it had to maintain its own school. This was called the Yiddish school and employed its own teachers and followed a pattern of Jewish living that is rather difficult to describe. In Rock Island the Arbeiter Ring also had a Sisterhood called the Mothers Educational Fund. Louis Andich, Dr. Freidman and Max Wiss were the leading spirits of the eighty-five members and Mrs. H. Freidman was the ladies' group officer.

In 1916, a group of men and women who felt the Arbeiter Ring was somewhat too radical for them in religion, politics and social outlook, organized a somewhat milder Workmen's Circle, called the Farband and also known as the Jewish National Worker's Alliance. It met on 3rd Avenue for a while and then bought its own building on 14th Street and 6th Avenue. It eventually became a branch of the Shalom Aleichem Yiddish language schools and somewhat later represented and worked for the Labor Zionist organization. Thoroughly Jewish, but not in accordance with religious ritual, it built its own school, had a library, conducted High Holy Day services, both as a source of raising funds and to express its own interpretation of religious belief, and was a rather all-inclusive fraternal, social and cultural society. It had about eighty members in

1921 and some of its leading officers were Z. Gorenstein, Sam Moskowitz, David Halpern, Nathan Learner, Morris Cohen, Wm. Synder and Wm. Horowitz.

The B'nai Emes Synagogue in Davenport was the meeting place of the Independent Order Brith Abraham No. 492 which had been organized about 1910. It was a benevolent and insurance group and numbered eighty-two men and women. In 1920, Harry Gordon was President.

The "three times minyan" of the 1857 Eiseman letter (see page 23) meant that there were about 100 Jews in the Tri Cities at that time (see page 64). Ten years later, forty families are reported (see page 97) or about 150 Jews. The Jewish population grew slowly but persistently and in 1895 a total of 206 Jews was reported in Davenport,¹³⁶ which implies about 400 in the Tri Cities. 300 Jews are reported in a population of 40,000 in Davenport in 1903 for about 600 in the Tri-Cities.¹³⁷ The percentage has averaged roughly about one percent of the general population. In 1950 there were more than 2,500 Jews in the less than a quarter of a million population.

The methods of earning a living changed but slightly over the years. Jews were mostly peddlers when they arrived and as described above they slowly became merchants and many of their children entered the professions. In the early 1900's, Jews came up from Galveston, Texas, coming in at the rate of about ten a month. They went to work in the factories, but found Sabbath labor a serious obstacle and since many would not work on the Sabbath under any circumstances, they either left the factories for peddling or departed for Chicago.¹³⁸ A special Gemilas Chesed Society existed to lend the newcomers enough money to start peddling.

At about this time Glazer comments:

"According to size and population, Davenport has more Jewish men of wealth and merchants than Des Moines. There is a remarkable absence of artesians (sic) among the Jews of Davenport."¹³⁹

Immediately following the above observation there follows, "Most newly arrived immigrants are peddlers, although some are tailors, shoemakers, bakers and carpenters."

It has been pointed out that peddling was the easiest way for the newly arrived immigrant Jew to make a living. It solved many problems of hours, opportunities, religious prejudice, and other handicaps. Shop-keeping inevitably followed soon after and in the list of pre-1861 business places found in the Appendix, almost all are shopkeepers. The professional Jew was a rarity and the occasional Jewish physician or lawyer is an outstanding personality. There was a little Jewish participation in the crafts of tailoring, shoe making and carpentry. The Jewish farmer was almost nonexistent on the frontier.

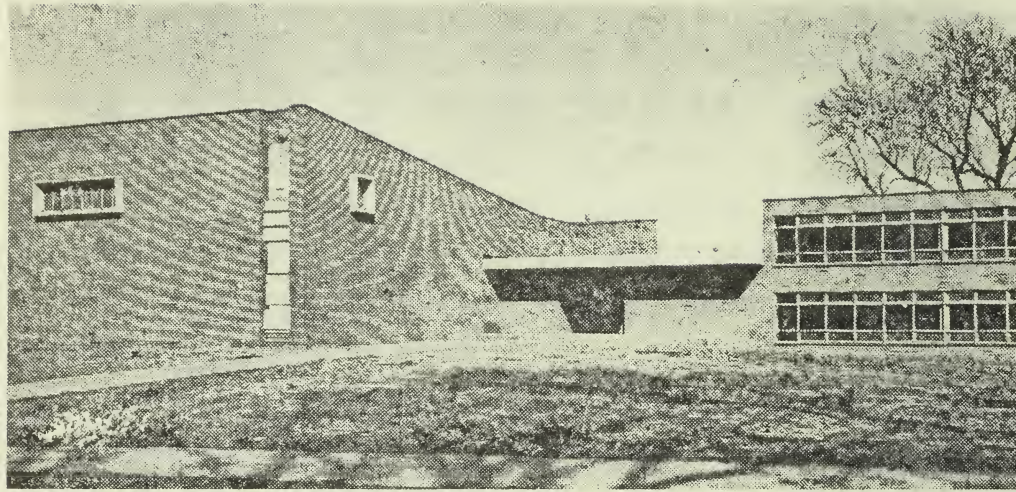
The advertisements and comments about Jews we have noted in the newspapers were mostly from Jews in the merchandising fields. The Jews were participants in all movements to better business and business ethics. For example, there is a notice in which many Jewish storekeepers are signers of a request that stores close at seven in the evening for the benefit of the clerks.¹⁴⁰

The more successful Jewish businessmen developed larger and impressive places of business. Many Jews were directors of banks and their counsel helped the communities grow. As the families became more successful, more worldly and better adjusted to their new environment, their children went off to colleges in ever-growing numbers and returned to serve as engineers, lawyers, and physicians.

TRI CITY EPILOGUE

From 1925 to 1950 the Jewish community has grown considerably. The four cemeteries are still in use, well cared for and well administered. The search for a new building for Temple Emanuel resulted in building a new modernistic building on Mississippi and 12th Street. (See page 140.) The old Temple Emanuel was sold to the B'nai Emes Synagogue which gave up its old wooden frame building on Warren Street. In Rock Island, the section near the 1901 built Beth Israel degenerated into one of the worst areas in the metropolis. B'nai Jacob continued to serve its aging Congregation. The only new enterprise was the establishment of a Jewish Center.

On December 10, 1935, a meeting was held in the Harper House in Rock Island under the chairmanship of Israel C. Gellman. Max Sklovsky represented Moline and from Davenport, Herman and Lester Farber, Harry Lipsman and Phillip Sitrick were present. The purpose of the meeting was to plan a center for religious, cultural and social activities. The committee began its work and on June 1, 1936, Rabbi Albert Goldstein was brought over from Davenport where he had served Temple Emanuel since 1934. He became the first rabbi of the Tri-City Jewish Center which as yet had no building. Rabbi Goldstein was put in charge of the planning for finding a building and starting activities. The building was purchased in September, 1936. Activities began in October and the official dedication of the Tri-City Jewish Center took place December 16, 1936. The building purchased was the Buford Mansion which is described as follows in the 1908 "Historic Rock Island County," -- "a handsome brick and sandstone edifice and the handsomest home in the city." On October 15, 1936, the following news appeared in the Rock Island Argus.



THE NEW TEMPLE EMANUEL BUILDING

1950

DAVENPORT, IOWA

"The Tri City Jewish Center took over the John Buford Home. (Buford became a general on the Union Side), built in 1854 for Col. Buford who came from Kentucky. The 18 room house is 6 blocks from the Mississippi River. Marble from Italy, solid mahogany doors and wood furnishings and exterior walls 20 inches thick made this one of the most outstanding homes of the area. It served as the social center of the community.

The Buford family owned it until 1906 when it was purchased by Mr. Hurst, subsequently it was owned by the McCabe and Rosenfield families."

Israel C. Gellman was the spirit behind the creation of a Jewish Center and was its first President serving until his untimely death in 1938 when he was succeeded by Barney Brotman. Rabbi Albert Goldstein left in June of 1937 and he was succeeded by E. Louis Neimand. The buildings' activities and supporters grew steadily and in 1949 a large addition was added to the old building. In 1950 the new section was dedicated (see page 142) and at that time the Beth Israel Synagogue merged with the Tri-City Jewish Center. Sam Sable was the last President of Beth Israel when a concluding service was conducted, the scrolls removed and brought to the Center Synagogue. The Beth Israel ark was removed to the chapel of the Jewish Center. Rabbi Solomon Levitan who had served the B'nai Jacob and Beth Israel Synagogues since 1928, was made Associate Rabbi at the Jewish Center.

MUSCATINE

About thirty miles west of Davenport, the city of Muscatine, Iowa, proudly holds forth as the "Pearl Button Capitol of the World." Named after the nearby Mascoutin Indians in 1849, it was originally called Bloomington when it was settled in 1833. It was a trading post and a refueling stop for steamboats. Germans were among the early arrivals. It was an important lumbering center and later began making pearl buttons from shells found in the Mississippi. Samuel Clemens lived here from 1853 to 1854 and



TRI CITY JEWISH CENTER
ROCK ISLAND, ILL.

his brother, Orion, was a part owner of the Muscatine Journal. In 1950 it had a population of a little more than 19,000, was a county seat and a manufacturing and market center for a large agricultural area.¹⁴¹

The town has grown slowly, its population increase being less than a thousand in the 1940-50 decade. Some of the older residents recalled Indians riding ponies through the streets from 1890 to 1900.

Glazer begins with 1882 as the year in which Jews first came to the city.¹⁴² He tells about the organization of the Bnai Moses Congregation in 1890. Wolfe begins with the arrival of Jacob Silverman in 1849.¹⁴³ The 1856 Directory of Muscatine, has a city history as part of its contents in which Jacob Israel's 1839 arrival (see page 14) is listed along with other members of his family.

The inquiries of Glazer and Wolfe were made after 1900 when the East Europeans of Jewish faith had already been settled in Muscatine. There is no mention whatever of any German activity. When the present study was being made, enough evidence began to develop to indicate that there must have been some communal organization of the German Jews. The Jews living in Muscatine could supply no leads or information about the earlier German Jews. Inquiry into non-Jewish sources finally led to the information that a Jewish Cemetery section had existed for a long time within a large city cemetery in which the date of the first burial was that of one-year old David Mayer on December 7, 1872. This date would presume a cemetery organization about 1870. The German Jews were so unacquainted with their East European fellow Jews that the present community composed of East European Jews really knows nothing about the German Jewish cemetery, although the last burial in the old cemetery was in 1950! The East European Jews established their own cemetery about 1895 outside the city limits. The first reputed burial there is in an unmarked grave of a peddler

whose only remembered name is Faivel. He drowned near Muscatine in a flash flood in 1896 and the impoverished community which was having a most difficult time keeping itself fed could not afford a marker for his grave. Eliezer Cooler has the oldest readable tombstone dated February 20, 1897.

The Jews came over to avoid the persecution and prejudice in their native land. Their arrival in Muscatine was met with resistance by the non-Jews. Two newly arrived Jews were greeted with "sheeny" the day after they settled. They replied in some choice words, their knowledge of which was most surprising. They were brought into court and when they proved that they didn't know what the words meant, the understanding judge berated the Muscatine native for his intolerance. It was dangerous to walk the streets at night. However, after Louis Siegel was wounded by a flying brick, police protection put an end to the attacks.¹⁴⁴

Anti-Semitism did exist in Muscatine, but it was the respectable kind. Jews were not tolerated in large groups of workers and they were not hired in large offices because the non-Jewish office help would not work in the same office with Jews.¹⁴⁴

It was previously noted that Sam Cohn was a committee man from his district in 1859 (see page 15). Morris (Maurice) Neidig was an Alderman from 1876 to 1878 and his brother Benjamin Neidig was an Alderman in 1883. M. Block was also an alderman from 1880 to 1882 and another Block, William G., was City Treasurer from 1882 to 1886. David Rothschild, Jr., was an Alderman from 1884 to 1885.¹⁴⁵

Herman Smith was a charter member and First Master Councillor of the Masonic Young people group, Demolay, and later Louis Siegel, grandson of the Louis Siegel who was wounded with a brick, also became a Master Councillor.

In 1910 Jake Ziffren was a policeman in that city.

RELIGIOUS GROWTH

Services were evidently conducted before 1880, but no records are presently available as to where they took place. Personal recollections are vague as to exact dates, but it is quite certain that before 1888, services were held in a hall on W. 2nd Street. A minyan also met in Charles Fryer's house. It was across from the freight house on W. Front Street between Chestnut and Pine. There was a Mikveh in the house and Fryer's home was the center of Jewish life. A flat was finally secured in the second story of a house on 4th and Mulberry over a store called the Beehive across from the courthouse. Many Jews lived in the area and the community lay religious leader was Isaac Helman who guided the Muscatine Jews until 1890, a very important date for that community.

On March 10, 1890, the first Congregation and what was to be the only one in Muscatine history was founded. It was called B'nai Moses. The Articles of Incorporation were signed by Mr. M. Rubenstein, B. Shames, Jacob Wolff and B. Goldstein. The other charter members were Isaac Helman, Hyman Share, Louis Siegel, Joe Siegel, Simon Lieflander, E. Powelanky and Charles Smith. The Congregation was very poor and money had to be borrowed for a charter. The Articles of Incorporation are quite interesting (see page 146). The name used is "Congregation of Israel of Moses Meier." The "Bible" is the Torah Scroll. Jake and Charles Smith were designated to build the Synagogue which they probably started in 1891.

Meanwhile Joseph Bleeden had arrived in New York from Europe. After a few months there, he came to Muscatine to join his landsleute, his townsmen from Europe, and he became the Rabbi of Muscatine's Jewish Community. Religious services and classes were held in his home at

Articles of Incorporation of the
Congregation of Israel, of Moses Meier.

Article 1st

This Congregation shall be known as
~~the~~ Israel of Moses Meier

Article 5th

The Bible belonging to this Congregation
having been paid for by the whole
Congregation shall continue the
property of the Congregation so long
as five families are connected
with the Congregation.

Article 12th

We whose names are hereto signed as
incorporators, and all other persons
of the Jewish faith who choose to join
with us shall become members of
this Congregation by signing their
names to these Articles.

Witness our hands this 10th day of March
1890.

McRubenstein

B. Shames

Geo. W. H. H.

B. Goldstein
mark



BNAI MOSES SYNAGOGUE

COMPLETED 1893

MUSCATINE, IOWA



Muscatine, Iowa about 1910.

This photo was taken outside the home of Rabbi Joseph Bleeden. The children attended the cheder which met in Rabbi Bleedens house. Reading from left to right, the three in the back row are : Lena Glick, Mary Bleeden and Rabbi Joseph Bleeden.

In the middle row are: Oscar Goodman, Jake Isaacson, Orrie Stark, Eli Lowenthal, Ben Share, George Glick, Louis Smith and Joe Lowenthal.

In the front row are: Jake Fryer, Harry Isaacson, Jessie Lowenthal, Moe Isaacson, Elmer Stark, Jake Cohen, Harry Glick, George Fryer, Harry Lowenthal and Max Lieflander.

The photo and information were supplied by Louis Bleeden, Rose Bleeden and Mrs. Bleeden Peal of Los Angeles and by Oscar Goodman of Rock Island.

715 East 7th Street near where the Synagogue was being built. The new frame Synagogue was opened for worship, classes, and social events in 1893. (See page 147.) An insurance policy dated March 26, 1894, to cover the cost of the building in case of fire had a face value of \$1,500 and was made out to A. C. Smith and N. Glick. The Congregation had thirty members, and was very traditional, following all its European customs. Rabbi Bleeden served his landsleite until his death, April 11, 1916, at the age of fifty-eight. His children contributed the interesting picture (see page 148) which shows the 1910 group of Talmud Torah children outside of Rabbi Bleeden's home. Charles Smith soon built a new ark for the Synagogue in 1905 and rather immodestly inscribed his name, which in Hebrew was Bezalel, over the ark with four Hebrew words which mean "And Bezalel made the Ark." These four Hebrew words along with the Hebrew date 5,666 (1905-1906) are inscribed over the B'nai Moses Ark.

Their social life was centered about their Synagogue. In their contribution book, it is interesting to note that their contributions were made in "Shillings."

An interesting interview with an elderly long-time resident was quite revealing. He related how every one came because of letters from the "landsleite" and because they expected to find "gold in the Street." The Jews all lived near 7th Street because it was near the "Schule." He was a peddler when he first came to Muscatine and he told how each peddler would have his own area in which to sell. He used to go away for three or four months and would travel in an area about 100 miles from Muscatine using Lone Tree, Iowa, as his base of operations. He considered it a good trip if he returned with forty or fifty dollars.

A Young Men's Hebrew Club was organized about 1896 and lasted to about 1920. It was a mutual loan society called an "Aktsie." Members paid

dues and those in need could borrow, It also offered fraternal and sick benefits. Old timers remember that the club paraded during McKinley's election, wearing colorful decorations. Rabbi Bleeden, Joe Siegel, Oscar Shiller and Sam Greenblatt helped organize it and were its major officers. A Young Peoples Club was organized in 1928 called the B'nai Moses Juniors. It met in the Synagogue and private homes. Louis Siegel was its first President.

In business, most of the Jews have followed the pattern described in other cities. Peddling and merchants would be the two classifications that would include just about all the Jews of Muscatine. The college educated and professionally trained native Jews of Muscatine did not return to their city to live and practice.¹⁴⁴

The thirty members of the Congregation mentioned above implies that there were about forty Jewish families in Muscatine or about one hundred and forty persons (presuming an average of three and a half persons per family). That number was from the Congregational records of 1894. The 1895 Census of Iowa confirms this figure giving "142" as the number of Jews in Muscatine. The 1904 Jewish Encyclopedia does not mention Muscatine among the Jewish communities of Iowa.

Muscatine, Iowa, had a strange process of development. In its early days, German Jews were the first settlers. As the East European Jews came in, a new community was established. As the German Jews grew older and died, the newer community became established and neither had anything to do with the other. From the evidence available, it appears that they really did not know of each other's existence in the same town. In this description of early Muscatine, of about 1890, a remarkable occurrence took place. An entire European Jewish community was transported to Muscatine. The town of Latskivah from Kovno-Gibernya in Lithuania came to Muscatine, Iowa.

Its Synagogue, worship service, social life, burial customs were brought over and the old world was rerooted in Muscatine. Here the most intensive East European Jewish Life existed for decades, never compromising or adjusting to the American scene.

EPILOGUE

The Jewish Community of Muscatine exists quietly today. A great majority of the Jews born in Muscatine since 1900 have not stayed in their native city. There are about twenty-five Jewish families in Muscatine. Many are relatively newcomers and the older families consist mostly of older people. There is little Jewish life. The Synagogue is old and used infrequently. Services are held by a visiting functionary on the holy days and an occasional Yahrzeit is observed. Between the Synagogue and the adjoining corner home which at one time housed the Shochet, stands a small shed in which rests a hearse, a special wagon used for many years for funerals.

We observe in Muscatine a static community that might have fused an interesting European culture with an American environment. The situation in Muscatine, Iowa, is probably what was found in many European towns in the 17th and 18th centuries. The Latskivah mode of life was simply transferred to American soil and its participants could see nothing in the future to move it from the patterns it had followed in the past.

In Europe, the kind of life that was in existence in Kovno and in many other towns, could continue and be strengthened through the years. The isolated communities in the era of little or no communication or transportation had little to fear from the outside world. Its small circle was a world in itself and it had little concern with influences from outside its own boundaries. Perhaps this situation was a result of

the social, economic and political persecution, perhaps it was a product of the time, but there was very little change in the living habits of smaller European communities during the three centuries prior to the Twentieth. If they had been unmolested in Europe, the evidence indicates that a greater portion of the late Nineteenth and early Twentieth Century Jewish immigration would have remained in their isolated little worlds. What effect the awakened Twentieth Century would have had on that kind of life can only be surmised.

However, in Muscatine the sixty years from the building of the simple little Synagogue in 1890 to the close of this study in 1950, was an era of slow disintegration. The earlier German Jews had died out and left nothing of any communal foundation upon which to build. The reasons will be discussed in a similar situation in the study of Keokuk.

It is very difficult to distinguish between Muscatine Jewry's ardent desire for its traditional faith and between its devotion to the practices and customs it had observed in the old country. Certainly the long tenure of their two ministers helped maintain the old country way of life. Reverend Bleeden led the community from 1892 to 1916, a period of twenty-four years and Reverend Zalman Hurevitz from 1921 to 1947, some twenty-six years.

The children attended a "cheder," a one-room school, that exists today as a relic of bygone years. The school is no longer in session, but the small, damp and dingy room still stands in the basement of the Synagogue. What were the children taught in that school? Enough to result in a present-day group of Muscatine Jews who have no leader, no service and no school. The children of yesterday's community have fled the stifling hold of Latskivah and have shed both Muscatine and Latskivah cultures.

The writer has been impressed with an ancestor worship attitude rather than any real feeling of traditional Judaism. The outsiders were ignored because they did not share the same city heritage. Innovations were rebuffed for the same reason rather than because they loved their faith.

The small horse-drawn hearse described above stands as a symbol with which the community does not want to part. It is the remembrance of the patterns of former customs and cannot be discarded easily. Is the community religious in the traditional setting of Orthodoxy which it pretends to represent? There is no kosher meat available in Muscatine and the dietary ritual is not kept except for a very small number of homes; there is no religious school; there are no religious services except for high holy days and special occasions; the Sabbath is not observed. In recent years, an offer of assistance was made to the community to help in having a regular worship service at stated times, to conduct a part-time school, both to be traditional and in accordance with their wishes. The offer was refused by the Muscatine Jews.

They have consistently rejected newcomers and have zealously insisted on preserving the forms which are maintained more in the breach than in practice. We have previously noted (see page 149) that "their social life centered about their Synagogue."

This pertains to the immigrant group in and around the Synagogue to the exclusion of all else.

One perceives a smug satisfaction of quiet people who were descended from quiet people. They desire help from no one and bother no one. Their B'nai B'rith and Hadassah groups are small, also quiet and serve with no distinction.

The newcomers who came to the city soon realized the situation and instead of trying to challenge the established provincialism, found their needs satisfied in near-by Davenport and Rock Island until they tired and left the Muscatine community which offered so little of religious or cultural Jewish life.

The forces of assimilation and intermarriage are less than average because so many, in fact almost all of the children, have left Muscatine and the particular pattern of the Jewish life has precluded any great movement of assimilation.¹⁴⁶

Today, those families who feel the need for attending religious services or for religious school for their children on Sunday, travel to the Tri-Cities and purchase their Jewish foods there. William Glatstein was President of the Congregation for most of the recent years. A Hadassah organization was organized in 1935 and Mrs. J. C. Broud was the first President.

A B'nai B'rith Lodge No. 1411, was organized in 1937, although its charter is dated June 15th, 1940. Howard Orren was the first President. Although no aid Societies exist nor is there any record of such organization, the character of the community implies such benevolent work and a hachneses orchim Society.

With the death of Reverend Zalman Hurevitz in 1947, most Jewish activity ceased. He came to Muscatine in 1921 from Iron River, Michigan, and was the guiding spirit of the small group of Jews in their little Synagogue.

BURLINGTON

Burlington, Iowa, is fifty miles down river from Muscatine and also grew as an important river port. The city is active and growing, its

1950 Population numbered more than 30,000, a healthy 20% increase in a decade. About seventy Jews live there, comprising about one quarter of one percent of the population.

Zebulon Pike, the explorer, established a trading post here in 1829. The first settlers in 1833 called it Flint Hills and in 1834 newcomers from Vermont were allowed to name the city Burlington, after their city in Vermont. The railroad arriving across the river from Burlington in 1855 and the bridge over the river in 1868 made the city an important transportation center. Like the other cities mentioned, and one of a chain of needed agricultural centers, Burlington also became a vital trading and manufacturing city.¹⁴⁷

Burlington, Iowa, attracted many Polish and Russian Jews as well as its German Jews. Burlington was an important center and served as the capitol of the Wisconsin territory from 1838 to 1840. Solomon Herschler was the first Jew in Burlington (see page 19) and was an Alderman as was E. M. Eisfeld in the 1860's.

Some outstanding citizens were: Jacob Epstein, born in Germany in 1831, enlisted in the Union Army from New York and served five years with the New York Sharpshooters, married Louisa Knopfmacher, a forty-eight year old from Germany while he was in New York and they came to Burlington after the war to settle and enter the hide and wool business.¹⁴⁸ He was an alderman for ten years and he was defeated for election as mayor by nineteen votes. A Burlington Souvenir Booklet¹⁴⁹ lists him as a "leading industrialist" and has an impressive bearded picture of him; Sam Strause was a Director of the National Bank of Burlington; Dr. H. A. Leipsiger practiced medicine during the 1880's; Charles Willner was the first Jewish lawyer in Burlington. He was admitted to the bar in 1876, was a Captain in the Iowa State Militia

and is listed as a member in the 1901 Jewish Publications Society Year Book; Edward L. Hirsch was born in Burlington and is a prominent practicing lawyer there. He was President of the Chamber of Commerce, President of the Des Moines County Bar Association, President of the B'nai B'rith Lodge and in 1906 was elected City Solicitor. He was elected for five terms to the Burlington School Board on which he has served fifteen years during which time he was President of the Burlington Board of Education for five years; Esther Jacobs was a teacher and dean of the Junior College from 1925 to 1944.

RELIGIOUS GROWTH

A letter to the American Israelite was sent from Burlington, October 15, 1875, by a writer signing himself "Esox."¹⁵⁰ The letter reads in part:

"---there are twenty-five well to do families in the twenty-two or twenty-three thousand population, all hard working business men. About five or six families acquired a burial place which they now transferred to Congregation Bnai Sholom which was established last year."

The writer remarks that establishing a Sabbath School seemed to all to be the most important object of congregational life, "because now the children cannot learn at home the ceremonies, as they have been discarded." The Congregation hired Mr. Hecht who was liked and it met in the second and third stories of a fine brick building on Main Street. The article also tells about the Congregation, that at its first meeting it adopted the Minhag America, the triennial cycle,¹⁵¹ uncovered heads and prayers in Hebrew and in English. The "Blowing of the Shofar" was abolished and the sermons were delivered in English and German.

Glazer states that the Congregation was formed in 1873¹⁵² whereas the Esox letter gives 1874 as the date of the organization. The Congregation,

named Bnai Sholom, was founded by "E. M. Eisfeld, B. and S. Eisicles, Jacob Epstein, Jacob Schroeder and Solomon Hirschler."¹⁵² These are the names of the founders as given by Glazer. It will be recalled (see page 19) that Solomon Hirschler was accidentally killed in 1860, his gravestone giving the date as May 9th of the year. Solomon Hirschler was therefore, not one of the organizers of Bnai Sholom. It was probably his son, Samuel Hirschler, who was listed in the 1904-1905 City Directory as a Trustee of the Jewish Cemetery.

A Reverend Dr. Brown, the Reform Rabbi from Peoria, came to Burlington to conduct the funeral service for Wolf Greenbaum. Before he left, he had convinced the Jewish people to start up a small congregation.¹⁵³ They secured Mr. S. Hecht to be their religious leader and the twenty-three members elected Jacob Schroeder as the first President of Congregation Bnai Sholom. E. M. Eisfeld was elected as Vice President, M. A. Newmark, Treasurer, and Joseph Lehman, Secretary. The life of the Congregation was of brief duration.

The B'nai Sholom Congregation continued in existence to about 1880. The influx of East European Jews did not help the Reform Congregation and for some years there was no organized house of worship although a minyan probably met in private homes in 1890. A Sunday School existed and old timers remember High Holy Days services in halls and private homes in 1896. Glazer's description of Burlington at this time is as follows¹⁵⁴ "Burlington has kept up its irreligious sentiments. ---Outside of a Jewish graveyard, there is no sign of Jewishness among the living sons of Israel in that busy city." Glazer and Wolfe evidently did not like Burlington. Wolfe's book ignores Burlington completely, while discussing far smaller communities. Glazer constantly derides, criticizes and challenges the Jews of that city.

Thus he writes, "Burlington was the largest Jewish community in the state, -- but it seems particularly noted for its irreligiousness."¹⁵⁵ And again, "Even Burlington awakened from its religious slumber."¹⁵⁶ This critical note appears later, "They seem to have rooted deep in their hearts an antipathy for Judaism."¹⁵⁷ The challenge follows:

"Burlington has mettle enough to create a Jewry of no mean consequence, and if they only would take the initiative step, their mistake of the past would be lost in the glory of the golden future."¹⁵⁸

It is doubtful if Burlington's Jews knew about Rabbi Glazer's sentiments. However, in 1896, a Mr. Joseph was hired as a teacher and he probably was also a shochet.

On July 30th, 1902, Congregation Anshe Izchak was organized for the purpose of "the promotion of the Jewish Orthodox religion."¹⁵⁹ The articles of incorporation were signed by Simon Gross, Charles Kabaker and Solomon Kaplan. (The list of charter members will be found in the appendix.) Simon Gross was the first President of Anshe Izchak. They bought an old school building from St. Johns Parochial school at 617 Division Street between 6th and 7th Streets. The Congregation numbered twenty-eight families or about a hundred persons. Friday evening and holiday services were regularly conducted there. Reverend Samuel Brill served as their Rabbi for two years.¹⁵⁹ Glazer gives the date of Anshei Izchak's establishment as 1890,¹⁵⁷ just at the time he claims "no sign of Jewishness." Other Presidents were Samuel Waxenberg, Gerson Cohn, and George Cahen. Ezra Naman was their lay religious leader and the last Rabbi listed was Rabbi B. Weinstein in the 1917 American Jewish Year Book. The 1920-21 City Directory locates the Synagogue at the same Division Street address. The 1920 American Jewish Year Book notes that "13 pupils meet daily." The Jews all lived in one area and until 1914 there were kosher butchers in the city.

Another Glazer note referring to the period of "irreligious sentiments" was to remark that the community had "a kind of schochet who also conducts a meat market and grocery store and is also their spiritual leader."¹⁶⁰ The person referred to was probably the Mr. Joseph mentioned just previously.

On November 21, 1875, the B'nai B'rith Burlington Lodge No. 251 was chartered¹⁶¹ and their twenty-three members were probably the same as the twenty-three that had started the Congregation. On January 9, 1876, at the District Six Grand Lodge Convention in Milwaukee, the first Lodge President, A. Loeb, and E. Epstein, the Vice-President, were present. However, the Lodge, like the Congregation, seems to have had very little activity and it was not until twenty years later that we find the B'nai B'rith Lodge coming to life.

The B'nai B'rith Lodge was the major Jewish organization and although no records are available for activity between 1880 and 1902, an 1888 booklet of Lodge by-laws reveals that the B'nai B'rith Lodge conducted the cemetery administrative affairs. Article 15 in that booklet grants cemetery privileges to all Lodge members. The cemetery by-laws of the Lodge remained later to become the regulations of the Jewish Cemetery Association. The highest membership of the Lodge was in 1895 when their membership was thirty-eight. The charter was surrendered October 13, 1928, following a last notice in the 1920 City Directory that "E. L. Hirsch is president" and that "meetings are held on call."

Glazer does not give Burlington's Jewish population when he calls it "the largest Jewish community in the state" (see page 158). The Esch letter of 1875 (see page 156) lists twenty-five families in 22,000 population. This would amount to less than a hundred persons of the Jewish faith. The twenty-five families must be considerably less than the Jewish population

of 1857 when Burlington was the depot and center for Jewish peddlers. In 1902, a hundred persons in twenty-eight families are listed as members of the Congregation. This would imply about thirty-five or forty families in Burlington (see page 158). This would conform to the thirty-eight members of B'nai B'rith in 1895 (see page 159). The Jewish Encyclopedia lists one hundred and fifty Jews out of 25,000 population.¹⁶² This would amount to about forty families or a little more than one half of one per cent. This number was corroborated by the local Committee. However, the American Jewish Year Book of 1920 estimate of two hundred and twenty-five Jews and the Universal Jewish Encyclopedia estimate of one hundred and five Jews in 1940 are both too large. The 1895 Census of Iowa does not have any listing for the Jews of Burlington.

EPILOGUE

Burlington's Jewish Community is small, numbering less than twenty families. However, it has developed a considerable amount of activity, built a new Synagogue and is vitally concerned with Jewish survival. The Anshei Izchak Congregation disbanded, the B'nai B'rith Lodge surrendered its charter and in the years 1925 to 1930 there was little Jewish activity.

In Glazer's closing remarks about Burlington, he compares it with Keokuk.¹⁶³ He writes that Keokuk will "flourish" and that Burlington will be laid to rest. The exact opposite has taken place. Burlington is an active and growing city and its Jewish community alert and progressive.

After the Second World War a new spirit suddenly burst into bloom. A Mr. Kaplan stirred up interest in Zionism and a Zionist organization almost developed. However, a reorganized B'nai B'rith took over the work and on June 29, 1941, the B'nai B'rith Lodge retrieved its charter and the Lodge served as a social and cultural inspiration for Jews in Burlington, Fort

Madison and New London. Phillip Melman was the first President of the reorganized Lodge. The Lodge served as an incentive to renewed interest in Jewish activity and caused a Jewish Center to be built. Thus on May 10, 1950, the Burlington Jewish Community Center was formed and the nineteen families started to construct a fine building. Funds were contributed by friends and admirers from many parts of the United States and many Burlington non-Jews. While it was being built, the community decided to change the name of their organization to Temple Israel. (See page 164.)

FORT MADISON

Some eighteen miles south of Burlington lies the 15,000 population town of Fort Madison, Iowa. It is known best for the State Penitentiary which has been located in Fort Madison since 1839. The city is a neat and quiet community that has grown almost by one thousand persons in the last decade.

In 1808, an Indian trading post was established here which lasted until the Indian chief Blackhawk forced its abandonment in 1813.¹⁶⁴ Twenty years later the trading post was re-established and since 1833 the City of Fort Madison has been slowly developing.

Glazer and Wolfe both seem to feel that Fort Madison may at one time have been a center of Jewish peddlers similar to Keokuk and Burlington. However, there is no record to indicate that it was. We know from the Fort Madison Courier of October 30, 1841, that the two ever-present early peddlers, Nathan Louis and Solomon Fine, were in Fort Madison for a brief time. After Wolfe's mention¹⁶⁵ that Fort Madison was being settled as a growing Jewish settlement, there is no further mention of the place. The Jewish Encyclopedia and the 1895 Iowa Census do not make any reference to any Jews in Fort Madison. The listings of pre-1861 business establishments of Jews in Iowa by Glazer omits any mention of Fort Madison. Glazer does

note the Fort Madison Courier source¹⁶⁶ but makes no further comment about it. The only other reference to Fort Madison in Glazer is the perplexing phrase, "The largest number of Jews, however, were to be found around Keokuk, Fort Madison and Burlington."¹⁶⁷ No explanation or information follows.

Extensive investigation seems to indicate that like Clinton, Fort Madison never had a synagogue, cemetery or kosher butcher.

Harry Resnick who arrived in Fort Madison in 1907 at the age of twenty, and residing there after 1950, is probably the Jew who lived there longest. He became the representative Jew and his personal life story is an adventure in itself. He arrived in America as a shochet and mohel and settled in Western Illinois. Noting that religious functionaries went hungry while peddlers earned a good livelihood, he moved to Fort Madison, became a peddler and was a shochet only for his own needs. He has remained an observant Jew and although a typical, bearded old European Jew, he was a close social companion to the most prominent non-Jews of the community.

Max Rothenberg is a Fort Madison business man and was Democratic Chairman of Lee County for 1945-46.

Between 1915 and 1930, services were held occasionally for the High Holy Days. A room was rented and a religious functionary secured from Chicago. The services were traditional and these services were held about seven or eight times in the fifteen-year period.

The most interesting part of the Jewish story relates to the prison. When there were too few Jews in Fort Madison to have a minyan, the prisoners were used. Imagine a Yom Kippur morning in Fort Madison. The visiting Rabbi and all the Jewish men, women, and children walk the few blocks to the edge of town where the large prison is located. The gates swing open

and the procession moves to the prison, enters a large room and soon several Jewish prisoners enter and the service, with enough men for a minyan, commences. This served a two-fold purpose. The prisoners were taken care of and the community was able to have a minyan.

A life prisoner recalled about twelve such services in the prison for both the High Holy Days and Passover. A Sefer Torah was secured from Des Moines and the service was held in the guard's room. At times there were as many as sixteen prisoners, some of whom could and did conduct part of the service. He described a particular Passover in detail when a full Seder was conducted inside the Penitentiary walls with wine, matzohs and plenty of good food. Thirty-five or forty persons were seated at the Seders. The prison provided all new utensils. The cooking pots and pans were taken to the Jewish homes where the food was prepared and brought to the prison. Max Sklar, Harry Resnick and Max Rothenberg provided the service and the meal.

Presently there are five or six families in Fort Madison, most of whom belong to the Burlington Congregation. Fort Madison Jewry has no cemetery, but has used the cemeteries of Burlington and Keokuk.

KEOKUK

A little more than twenty miles south of Fort Madison and where Iowa meets Missouri, lies the last and southermost location of this study, the quiet city of Keokuk, Iowa. Its population has hardly fluctuated through three decades. In 1930 it numbered 15,106; in 1940 it had 15,076; and 16,144 in 1950. Geographically it was an important point in river travel because the Mississippi was not navigable for some twelve miles north of Keokuk because of the Des Moines Rapids. All boats had to be unloaded and



TEMPLE ISRAEL
BURLINGTON, IOWA

everything had to be forwarded on land. In 1856, a railroad began handling the transfer until 1877 when a canal was opened to allow continuous boat passage.

Keokuk was first settled in 1820 and a trading post was established in 1829.¹⁶⁸ The city gave early promise of becoming a great metropolis of the mid-west, but the westward moving frontier and the Civil War left it a quiet and small city.

Samuel Clemens lived in Keokuk and a national cemetery is located there. The bright future that seemed destined for Keokuk may have been the reason for the large influx of immigrant Jews who came there in the mid 1850's. (See page 18.) Glazer had considerable respect for the past and the future of Keokuk's Jewry. He wrote, "the history of the Jews west of the Missouri River begins in Keokuk!"¹⁶⁹ And in 1904 he again predicted "the Bnai Israel (of Keokuk) will again flourish."¹⁷⁰

However, Glazer's prediction was not fulfilled and the bright future of Keokuk and its Jews never materialized. Keokuk as a city has shown less progress over the years than any other in this study and the brilliant beginnings of a fine Jewish community now has only saddened memories and a shadowy existence.

The symptoms were soon to appear. Thus, only one Jewish name of Keokuk achieved any prominence. He was Samuel Klein who held some minor civic positions. He was also the first Keokuk B'nai B'rith President and in 1884 was elected Vice-President of District Grand Lodge No. 6. When he died in 1896, at the age of sixty-six, he had been to twenty-three annual B'nai B'rith District Grand Lodge No. 6 conventions.

The prominent Fels soap family of Philadelphia became involved in the story of Keokuk. The Fels gravestones in Keokuk and Mary Fels' book,¹⁷¹ tell of an interesting romance.

Joseph Fels was a salesman for the soap company and while out west selling soap, he discovered a family in Keokuk with the same name as his own. He paid a visit to the Fels home about 1870 and the family became friendly with Joseph Fels who visited regularly on his trips to Keokuk. He admired little May Fels who was about fifteen years younger than he. However, Joseph Fels was a patient man and waited for Mary Fels to grow up at which time the two Fels were married.

Joseph and Mary Fels went to live in Philadelphia and the Keokuk Fels lived out their lives in the river city, the father Elias dying in 1898 at the age of seventy-four.

The first recorded Jewish organization in Iowa met on April 29, 1855, at the home of S. Gerstle, who was a very interesting person and apparently an extremely good man. Glazer writes about him in a most flattering manner.¹⁷² Mr. Gerstle was a peddler when he arrived in Keokuk about 1853, and when he prospered and opened his store, he was probably the first Jewish merchant in Keokuk. His ardent interest in Jewish activities made him the first President of Iowa's first Jewish organization, The Benevolent Children of Jerusalem.

The third volume of "Memoirs of American Jews" by Dr. J. R. Marcus reveals an interesting episode about Keokuk and is additional proof of the kindness of Mr. Gerstle. An eighteen year old nephew of Mr. Gerstle, Ernst Troy, wrote about his early days in America. He arrived in New York late in 1856, and after visiting relatives in Cincinnati, he secured enough money to continue by way of Chicago and Burlington, Iowa, where the railroad ended. His forty-mile trip by stagecoach to Keokuk was most unhappy.

Ernst Troy's brother Lewis, had been in Keokuk awhile, living at his uncle's house and according to Ernst, his Uncle Gerstle "was very happy to have Ernst at his home."¹⁷³ After eight months in Keokuk, Ernst Troy left for Cincinnati.

A fine tribute was paid the Jewish community by a writer who wrote a full description of the area at about that time. This non-Jewish description reveals a highly respected if small group of Jews who lived in Keokuk. He wrote,

"The ladies gave a ball annually which was always largely attended by their Christian fellow citizens, which was considered the annual event of the town and the fashionable re-union of the elite of Keokuk."¹⁷⁴

The same source describes the work of the society:

"twenty members belong and it pays three dollars weekly sick fee. In cases of death the ladies of the society prepare the burial clothes for the dead body, which in all cases is uniform in texture."

In 1866 Samuel Younker rode the first train to run from Keokuk to Des Moines. Younker became one of the most prominent commercial names in the state of Iowa. Mark Twain bought Samuel Younker's home on Seventh and High Streets in Keokuk for his mother and brother Orio Clemens who lived there until his death. The Younker's store was closed all day Saturday even though it was the biggest business day of the week. Samuel Klein was appointed to a number of minor positions by the Governor and he also served as a Federal Inspector for the Post Office.

We observe a city which was so active in the 1850 to 1870 period yet which developed so very few Jewish participants in civic affairs.

RELIGIOUS GROWTH

Keokuk had enough Jews from different backgrounds to have more than one congregation. Yet from the first communal endeavor in 1855 there is always the common objective of one organization. Even when different ideologies clashed in later years they had one service in the main sanctuary and another in the vestry, both part of one congregation.

The year 1855 was the period of consolidation for Keokuk Jewry. They held their first minyan for Passover of that year and High Holy Day Services were held at the home of A. Sinderman without a Sefer Torah. Just prior to that, the Benevolent Children of Jerusalem was organized at the home of S. Gerstle on 1st and Main Street on April 29, 1855, and chartered on September 3 of that year for the purpose of securing a cemetery. Mr. Gerstle was chairman of the April 29 meeting and Nathan Hoffheimer was Secretary. There were also present John Blum, Abe Cohen, H. Frees, Simon Hirschstein, M. E. Hirsh, L. Hirsch, Louis Moore, I. Levi, Henry Straus, E. Stern, I. Schwabacher, and Solomon White. Their purpose was "to purchase ground for a burying place, to assist the sick and needy and arrange a meeting place for religious purposes." This last objective was achieved but a short time later when Bnai Israel was established November 25, 1855.

The new Congregation elected L. Eppinger as its first President and John Blum as its Vice President. The 1857 Directory states that "Benei Israel meets in Mechanics Block," and M. Vogel was then President. The Congregation was discontinued in 1858 and according to one story it was because of disagreement between Minhag Sefard and Ashkenaz.¹⁷⁵ This appears unlikely as the pattern would have been to split into two congregations if that were true. Mr. Ike Younker, native of Keokuk and son of one of the original Younkers, informed the writer that it was due to the 1857 economic

depression when many Jews left the city. At that time S. Rauch was the President.

In 1863, under the same name, the Congregation was reactivated with R. Vogel as President and L. M. Younker as the Vice President and they used the German Orthodox Minhag. The Ladies Benevolent Society contributed \$800 for a lot to build a Synagogue. Meanwhile the Congregation met in a hall over Younker's store.¹⁷⁶ L. M. Younker became President in 1864 and Reverend J. Falk became its minister from April 9 to October 13 when he resigned because of ill health and died November 16, 1864. He was succeeded by Reverend Berman.

Reverend J. Falk was the most outstanding Jewish leader to come to the early Middle West. He is better known as Rabbi Joshua Falk Cohen (Joshua ben Mordecai Falk Hakohen), and considered to be the pioneer author of Rabbinic literature in America. He was born near Warsaw in 1799 and came to the U.S. in 1854 and served as a Rabbi in Newburgh, Poughkeepsie and New York City, New York and in the spring of 1864 came to live with his married daughter in Keokuk, where he also served as Rabbi. Shortly after his death, his remains were taken to New York City where he was re-buried on December 24, 1865.¹⁷⁷

April 15, 1865, was the date of a sad special meeting and with L. M. Younker presiding, a motion by S. Klein was unanimously passed to drape the synagogue in mourning for Abraham Lincoln.

During the next few years the Congregation met in different rented quarters, changing every few years and its ministers were changed just as frequently. In 1868 it met over Frankel Frank & Company's store and its leader was Reverend B. Rosenthal. Shortly thereafter it moved to a store on Main between Third and Fourth and its spiritual advisor was Reverend M. Marcussohn.

The interesting letter from Mr. Green (see page 171) of March, 1869, is quite illuminating in the light of later developments. The tone of the letter however seems to indicate frustration because of failing to achieve his own objective. He appears to be an active letter writer to newspapers.¹⁷⁸ His name is not found on any Keokuk organization list. The contents of the letter are rather strongly opinionated and give too few facts about the Jewish community. The report on the prejudice of one group of Jews towards another is well known from many sources.¹⁷⁹

On October 3, 1869, the Congregation adopted the Minhag America and was recognized as a Liberal or Reform Synagogue. It now had sixty-two members, conducted Sabbath services at nine o'clock on Saturday mornings and a Sunday School at two o'clock Sunday afternoon. Reverend M. Guggenheim (or Suggenheim) became the Minister and was followed in quick order by M. Blaut (also Blout and Blant), Joseph Schoed (also Swede [?]) and M. Strauss. They then met in the Odd Fellows Hall at Seventh and Main and soon thereafter in quarters over 185 Main Street.¹⁸⁰

In May, 1870, a committee was appointed to bring in a report as to where it might be best to buy a lot for a new Synagogue building. The committee soon returned with plans to buy a church. The plan was rejected. At that time Lewis Solomon was the President and the quarters were at Ninth and Blondeau. Two years later a new committee consisting of Lewis Solomon, Marcus Younker and M. Spiesberger went to work and on July 5, 1872, bought a lot on the southeast corner of Eighth and Blondeau.¹⁸¹ Services were now advertised at Friday at six as well as Saturday at nine. Reverend F. Becker was their leader.¹⁸²

The climax of Keokuk's Jewish history came in July, 1877. Meyer Spiesberger was the President and Joseph Bogen the Minister when on July 20

(Communicated.)

KEOKUK, IOWA, February 23, 1869.
Keokuk claims a population of about 15,000 inhabitants and numbers 62 men of the Jewish persuasion. The numbers of the stores kept by them is exactly thirteen (13). With the exception of the few proprietors of stores, the remainder are poor clerks and peddlers. This is the most important if not the only reason why we have no separate house of worship. The maintenance of the Kilah costs about \$1,200 per year. Either by reason of poverty or for some other reason, only about ten or twelve individuals are contributing their share to make up the \$1,200, the others paying little or nothing. Of course this breeds a bad temper and the situation is truly a sad one. In a religious view, the Jews here may be divided into three classes. To the first and the worst belong those who are very indifferent, who care only about making money, seeking pleasure and little else besides. Then we have those who think religion consists in the observance of ceremonies. To obsolete forms they cling with a tenacity worthy of a better cause. They will break very important laws of the Decalogue and their conscience will not trouble them; you may by transactions of a very dubious character load down the name "Jew" with shame and infamy, and they will forgive you that; but you attempt to do away with some forms mostly practiced in the land of the Moscovites and of noble Poland, and you make raging lions out of vegetating animals. They can not stand that; it is to use the very words of one of their representative men, "like putting pepper into their eyes." Many of them are warm-hearted and have noble impulses; but on this tender point you can not reason with them. Fortunately we have another class who are for reforms, at least they think they are so. They do not, however, commence by reforming themselves by making themselves purer, more intelligent, by aspiring to a higher type of manhood. According to their ideas progress consists in abolishing old and adopting new forms. That done, and they believe they have reached the very pinnacle of progress. However these classes disagree, in one thing they are uniform; that is, in the manner of spending their leisure time. If the remark of Mr. Parton be true that all progress of the world has to come out of the little time and money left after satisfying the immediate wants of life, we here contribute very little to that progress. All the stores are open Saturday, and that part of the Sunday not devoted to business is mostly occupied in "playing for money," which is the exact definition for gambling. You can often see the *pater familias* in company with his son engaged for hours in that ennobling occupation. You dare not disturb him. If you pay him a visit, you will be courteous enough to entertain yourself without his help or make your exit very soon.

A short time ago I was trying to obtain signatures for organizing a committee of the Universelle Israelitish Alliance. Two Sundays ago, entering one of the stores, I accosted a gambling party of three married men with a request to sign their names, and was blandly told to come another time. Of course I could not wait till money enough had traveled from the pocket of one into the pocket of the other, and so I left. In the houses of those belonging to the "upper strata" there is found fine furniture, fine carpets, fine clothing, and little else to remind one of the habitation of a moral and intelligent being.

Their collections of books consist mostly of prayer-books and a few novels. Some have Bibles. I even met a fragment of Josephus.

Sociality is a virtue very little practiced here. It minimizes one to see the amount of prejudice existing between those coming from different countries. Those from Russia, Poland, Bohemia, East or West Prussia, think themselves wronged by the "Ashkenas," and *vice versa*. They can not be persuaded to take a different view. I can testify that the more intelligent German Jews are free from that spirit of "Know-nothingism." Of course, in honor to truth, I must admit that there are also coarse and ignorant individuals who think themselves a *million* better than my "Polack." But such childish weakness of spirit ought to excite pity and no estrangement. It is a contemptible sight to see a Jew keep aloof from Jews as much as possible. The truly good will seek out even the degraded and try to elevate him. He will give him his sympathies and awaken his self-respect by showing him that there is one who loves and cares for him. He who is afraid of coming into contact with one below him for fear of losing his superiority has a very exaggerated idea of that fancied superiority, and consequently can lose but little of that. One who, standing on hard and dry ground, refuses to help to draw his brother out of the mire for fear of soiling his hands, has not himself a very clean soul, no matter how good his overcoat, how polished his boots, and fine his manners. GREEN.

The Doyle Lectures for 1868.

The Feb. 23, 1869, letter from Mr. Green in Keokuk, which appeared on pg.5 of the American Israelite on Mar. 5, 1869.

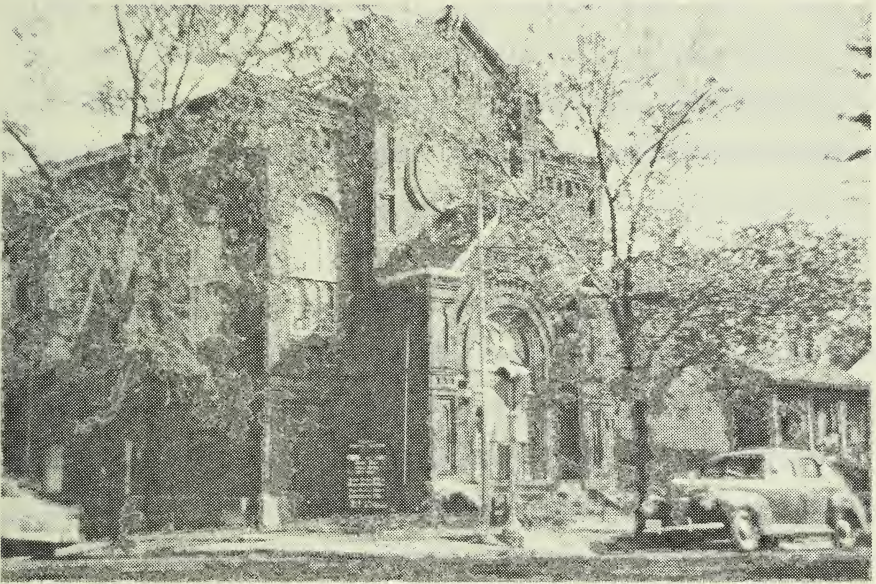
of that year the new building was dedicated. (See page 173.) The famed Reform leader from Cincinnati, Rabbi Max Lilienthal, officiated at the dedication ceremonies of Iowa's first Synagogue building. Rabbis Block of Peoria and Bogen of Keokuk assisted Rabbi Lilienthal. An article was written by Rabbi Lilienthal in the American Israelite¹⁸³ about his visit to Keokuk in which he stated that the Congregation has twenty members; twenty-eight pupils are in the Sabbath school; the building cost twelve thousand dollars; the architect was Mr. Black and that the sanctuary was decorated for the event by Misses Emma Klein and Gettie Solomon. Part of the article follows:

"Consecration of First Synagogue in State of Iowa.
Report by Dr. Max Lilienthal. Praises ladies for initiating project of new Synagogue. His sketch:
Apr. 29, 1855 a benevolent society was formed in Keokuk. Mike Vogel was president and a charter was procured Sep. 3, 1855. A burial ground was bought. In 1877 only Mike Vogel and Sam'l. Klein are alive from the society. In Sept. 1863, the charter was changed to a congregation. Meyer Spiesberger was a leader. First Minhag was German Orthodox. Services were held over Younkers store. Oct. 3, 1869 Minhag America was adopted. Christians contributed for the new Synagogue building and contributions also came from New York."

At about this time¹⁸⁴ we find another letter from Keokuk in the American Israelite. It is signed "S. J. L." It is incorrect and contradictory. It states "there is nothing of importance going on" and then tells about the first Synagogue in Iowa coming to completion.

"There is nothing of importance going on - among the Jehudim - in the beautiful city of Keokuk where the first B.B. lodge [this is not so] 185, was started and the first congregation started in the state of Iowa. They have built a Synagogue at the cost of \$30,000 (two other sources state \$12,000) which when completed will be one of the finest in the west and an honor to the Jehudim of Keokuk."

The American Israelite has an article¹⁸⁶ signed by "Sembach" which reads "On May 2nd, 1880, Congregation B'nai Israel celebrated its 25th Anniversary. Confirmed last Shevuous of 1880 were Hattie Spiesberger, Harry Gutman, Linda Lyons, Isaac Kuh, and Monassas Frankel of Oskaloosa."



BNAI ISRAEL SYNAGOGUE

COMPLETED 1877

KEOKUK, IOWA

The Keokuk City Directory of 1883 - 1884 tells of a "Hebrew Grammar School in the basement of the Jewish Temple. Reverend E. K. Fisher, teacher."

The Keokuk Rabbi of about 1893, Marcus Tessler, became a Medical Doctor while serving at Congregation B'nai Israel. He studied at the Keokuk Medical School which later became part of the Medical School at the University of Iowa.

The 1903 City Directory lists S. S. Lowitz as President, twenty-five members in the Congregation, thirteen pupils in the religious school and a value of \$10,000 placed on Synagogue property. After Rabbi Faber left in 1898, several of the men of the Synagogue conducted the service for the Community. They were L. Solomon, S. S. Lowitz, Myer Bower and J. B. Weil. In 1910 a small influx began arriving, probably sent up from Galveston. These newcomers were traditional Jews and conducted their services in the vestry of the Reform B'nai Israel Congregation. The attendance and school enrollment grew smaller every year. Members of the community also taught the Sunday School. In 1920, all activities ceased and the building stood idle until about 1927, when it was sold to the Keokuk Gospel Temple.

The ark is still standing and is used as an altar closet. The pews, stained glass windows and Synagogue decorations are still there. The 1926 City Directory was the last to mention "Hebrew Congregation and B'nai B'rith," although B'nai B'rith had ceased to function.

The B'nai B'rith Lodge mentioned in the "S. J. L." letter above was chartered June 30, 1872. The Keokuk Lodge was number 179 and was in existence until December 7, 1929. At the meeting of the District 6 Grand Lodge held in Milwaukee on January 12, 1873,¹⁸⁶ Samuel Klein was honored as a Past President and probably was the first President of the B'nai B'rith Keokuk Lodge No. 179. M. Sonlander and A. Lederer went to the Milwaukee meeting

with Mr. Klein. The Lodge had twenty-seven members, had \$606 in receipts for its first year and \$219 in expenses. Mr. I. Frank was the Secretary. Samuel Klein eventually became the first Vice President of the District Grand Lodge No. 6, in 1884. (A list of officers of this group will be found in the appendix of this book.)

The Ladies Benevolent Society is remembered as a women's "Koffee Klotch" by Ike Younkers (1950) and its greatest achievement was to inaugurate the plan which resulted in building the new Synagogue. Its Presidents were Mrs. S. Klein, Mrs. M. Younkers, Mrs. R. Vogel and Mrs. L. Salomon (Solomon).

Glazer writes¹⁸⁷ that "Keokuk had the largest Jewish population in Iowa at the close of the Civil War." Its importance as a Jewish community lasted until 1895. This is borne out by a study of community activity also. The new Synagogue was dedicated in 1877, the maximum B'nai B'rith membership of forty-six was achieved in 1880 and a Rabbi was maintained in the Synagogue until 1898.

There is no available source that tells of the Jewish population prior to 1869. It appears probable however, to estimate conservatively between one hundred and one hundred and fifty families at the height of the pre-1857 period. The 1869 Green letter (see page 171), gives "62 men of the Jewish persuasion." If this is reliable, the population of men, women and children of the Jewish faith, would number about two hundred persons, and in 1869 there were considerably less Jews in Keokuk than in 1857. The 1869 Keokuk Directory also lists sixty-two members. Twenty years later, in 1877 at the great moment of dedication, the Congregation only had twenty members. This would imply a city wide Jewish population of between thirty and forty families. The 1903 City Directory lists twenty-five members in

the Congregation. The 1895 Iowa Census lists seventy-six Jews and the 1903 Jewish Encyclopedia gives fifty as the total number of Jews in Keokuk.

Presently (1950), I. L. Younker mentioned above, is the only active Jew and is in charge of the old cemetery, seriously concerned as to what will happen when he is gone. He is the son of Manassa Younker and lives with his two unmarried sisters Caterine and Amanda. Another unmarried brother, Sam, died as did two unmarried sisters Nettie and Dorothy. Both of the latter were active in civic work. Another daughter, Pauline, married and left the city.

When this study was being made, Keokuk had five individual Jews living in the city, among whom there was not even one family. The old Synagogue which was the pride of 1877 still stands, as a church with Jewish motifs still in the building. The one active person, I. L. Younker, a part-time newspaper reporter, insists that the Congregation "still exists." Its function is to take care of the Jewish cemetery and he fulfills that function. Therefore, there is still a Jewish Congregation in Keokuk, according to Mr. Younker.

These facts of deterioration that made a shadow of a once promising city are most intriguing. Its early history indicated a metropolis of Jewish life. At present, it consists of a one-man Congregation tending the graves of the participants of a bygone day.

At the opening of the Keokuk story in this study (see page 18), we can find a brief hint of an unstable beginning. Keokuk played host to a large number of transient peddlers who saturated the early frontier. We know that most of them left prior to 1861 because of a financial depression and the war. It is important to bear in mind that the frontier had moved farther west so that Keokuk was no longer the jumping off place for peddlers, since

it was too far removed from the fast moving frontier.

Thus, we find the Jewish Community being established on an unsteady foundation. From the details of Keokuk history, we know several things that shed an interesting light on our problem. The Polish and Russian Jews were most probably the early peddlers who arrived to stay briefly and move on. We know this from a study of the names and the religious development. If the Polish and Russian Jews had been present in any considerable numbers, the German development of the service and the Reform Movement would not have progressed as rapidly as it did.

Economically we have observed that there were fewer permanent businesses established in larger Keokuk than in smaller Burlington, another sign of the questionable foundation of Keokuk Jewry. Until 1856, the Mississippi River was navigable only to Keokuk. The twelve miles of non-navigable river area was often-times too big an obstacle for further travel and Keokuk was therefore a vital end-of-the-line city. In 1856 a railroad over the twelve miles made it easier, and by 1877, the river was made navigable beyond Keokuk, ending its importance for that purpose.

Keokuk is always referred to as the Iowa city where the first Jewish organization was established, where the first religious service was held and where the first synagogue organization and building was formed. Strange and most indicative is the glaring omission of any Jewish education! In Davenport's first efforts, we find the education of the youth primary. In the 1875 letter from Rock Island to the American Israelite (see page 101), they tell of the need for a Synagogue "so that our children --- may be educated in the religion of our forefathers." Burlington established a

congregation because "establishing a Sabbath School seemed to be the most important object of congregational life," (see page 156) yet in Keokuk there is no reference to a school until 1869 when a "Sunday School met at 2 o'clock Sunday afternoon," and in 1877, the beautiful and most prominent Synagogue in Iowa could report only 28 pupils in a Sabbath School, and it appears that many of these children came from nearby cities and not from Keokuk.

The 1869 letter of Mr. Green to the American Israelite may be the expression of a frustrated fault finder. However, his description is appropriate in the light of subsequent developments. His picture of social life among the Jews is not a pleasant one. The relationship between the different geographic groups of Jews was pathetic and will be discussed in a separate section dealing with social life among the Jews in the river towns. Suffice to say at this point, there was little friendship among the different groups and this situation resulted in the eventual breakdown of the Keokuk community.

The tribute reported above (see page 167) is also a rather important indicator of the situation under study. A ball such as is described would not be attended by recent immigrants, but by social climbers seeking to push themselves into a proper social circle. If the attempt was as successful as the report indicates, it also resulted in a further estrangement of the newcomers from those who had already lived in Keokuk for some years. The "elite of Keokuk" certainly were not gathered together with the immigrant Jews and if the community went to such lengths to impress the elite, it most probably all but ignored the poorer and more newly arrived Jews.

At this point our study recognizes two waves of immigration to Davenport, Muscatine, Burlington, and Keokuk. The first was mid-19th Century and

consisted of a large majority of German Jews. As the German Jews settled, developed and assimilated to a considerable degree, they were soon joined by the East European Jews from Russia and Poland. This second immigration set up its own manner of Jewish life and although independent, aided the numerical growth of the Jews in the city, had fringe contact with the German Jews, were the recipients of their benevolence and in some rare instances took over where the German Jews left off.

However, in Keokuk, the second wave was stopped almost as it began, only slightly because of the social pressure, which was overcome in other cities, but because of the economic difficulties in making a living. If they had to suffer economically, they could suffer in greater comfort in St. Louis and Kansas City nearby or in Chicago. Thus, in Keokuk the second wave never really arrived and the German Jews, following the very same pattern discernible in every other city, disappeared from the Jewish community by assimilation, intermarriage, or just disintegrated, leaving Keokuk an empty shell.

When the visitor realizes that the many happy cultured Jews, who lived in the hope that their efforts would help build a vigorous Jewish life in Keokuk, labored in vain, a very sad feeling results. The Synagogue, now a church; the kosher butchers gone; the hubbub of Jewish peddlers going out into the country long quieted and the Congregation consisting of one man caring for a cemetery, lead to the thoughtful conclusion that Jewish communities can only grow in the environment of mutual kindness, of true friendliness and where the important traditions of the Jewish faith are taught and practiced.

CHAPTER FIVE
LIBERTY AND JUSTICE FOR ALL

There are many small islands in the path of the winding Mississippi River. Between Davenport and Rock Island there is a large island that was a favorite camping spot for the Indian tribes of that area. The historian of the famous Rock Island Arsenal, which was established on this strategic piece of land, wrote the following about the Sac and Fox Indians who lived on the island; "Their affection for these villages was like that of the Jews for their city of Jerusalem."¹ The Indians' affection for their land meant little to the advancing White Man and after the Blackhawk War of 1833, the Federal Government took possession of the island. The town on the south bank took for itself the same name as the island and has called itself Rock Island (Illinois) ever since, although the city is not an island. The real Rock Island began to have its own history, an adventure story that is part of the heritage of our country.

The United States government considered selling Rock Island several times. Federal administrations wavered between abandoning the island to become a park or to be developed by private interests or of turning it into an important base for government operations. The Civil War settled the matter and a special project was brought to the island. An important military post was established, as several before had been in the half century before the Civil War. The military station was used as an army arsenal and it was soon decided to use this army post as a prison for captured Confederate soldiers. Barracks were built in 1863, each to hold 120 men. Prisoners began to arrive, received mail and the same food rations as the Union soldiers. An epidemic broke out in the prison area and of the 12,286 men who were held there as prisoners of the Union, 1,961 died. The dead

were buried on the island by the United States government in a separate field and this was the beginning of the impressive National Cemetery that is on the island. The dead of all wars now lie in this cemetery. The Confederate dead lie in a pleasant field separated only by a grove of trees from the dead of the Union forces. Every year a memorial day service is conducted and as the Stars and Stripes appear over the Union graves, flags of the Confederacy identify each prisoner's grave. In the upper picture on page 182, we see the Confederate Cemetery of the Rock Island Arsenal. The small Confederate flag can be seen by each gravestone. Toward the background in the right, half way between the ground and the trees topline, the large Confederate flag can be seen over the graves, an impressive reminder of the War between the States. On Memorial Day, taps are sounded twice, once at the Union graves and then like a sad echo of mourning, the taps from the adjoining Civil War cemetery returns to remind the living of the tribute due the dead.

The United States Government has prepared a record of the men who died in the prison camp of the Rock Island Arsenal.² A list of 1,961 names of dead soldiers, each with the state of origin is available. In the list there are several names that indicate Jewish origin. Among the dead were two Aarons, a Jesse Abrams of Arkansas, of five Freemans, Marcus Freeman of Florida appears to be Jewish, Benj. Goodman of Mississippi, Henry Isner of Virginia, Jacob Fox of Tennessee, Jacob Misell of Alabama and Jacob Ozier of Alabama are all possible Jewish names. The name and state appear along with the date of death and grave number, but with no other pertinent information. The names of the 11,325 who were able to return to their homes is not available and would no doubt list a considerable number of names that might indicate Jewish origin. The Confederate markers, unlike later



393-44365

ROCK ISLAND ARSENAL ORDNANCE DEPARTMENT

May 30, 1953

Confederate Cemetery.
Looking southeast.



government stones, have no religious markings, but no doubt exists that many of the Confederate prisoners on the island were of the Jewish faith. Although the Davenport newspaper gave a weekly report of the deaths of the prisoners of war on the island, no religion was mentioned. Surprisingly enough, the newspaper reveals nothing in the way of spiritual or material service to the men on the army base by the people who lived nearby.

In Petersen's History of Iowa, we find that he estimates that there were some five hundred Jews in Iowa at the outbreak of the Civil War and thirty-seven Jews served, five of whom were killed. This is a very high percentage and it is all the more remarkable when it is realized that most were recent newcomers and all enlisted. The following list of men from the cities in this study is gathered from Glazer, Wolfe and cemetery records, and consists of the men who actually served in the Civil War forces:

Jacob Block ³	Muscatine, 35th Inf.
Mayer Brower ⁷	Keokuk.
Joseph Glasser ³	Davenport, 10th Inf.
Jacob Goodman ⁴	Keokuk, enlisted soon after his arrival from Poland. He was twice wounded and died at the battle of Corinth, June 12, 1862.
Jacob Hess ³	Muscatine, 35th Inf.
Simon Hirsch ⁶	Rock Island, Co. 6 NYNG Inf.
Henry Levin ³	Burlington, 10th Inf.
Victor May ⁵ and ³	Dubuque, 1st Inf.
Leopold Rosenberg ³	Davenport, tried to enlist in the draft when he was under 16.
C. W. Schreiber ³	Keokuk, 27th Inf.
Henry Shauerman ³	Davenport, 8th Inf.
Lewis Solomon ³	Keokuk, 4th Inf., wounded at the battles of Shiloh and Pine Ridge.

Henry Straus³

Keokuk, 2nd Inf. first Iowa
Jew to enlist May 4, 1861,
and died of wounds on July
10, 1863.

Jacob Epstein

Burlington, enlisted in N.Y.

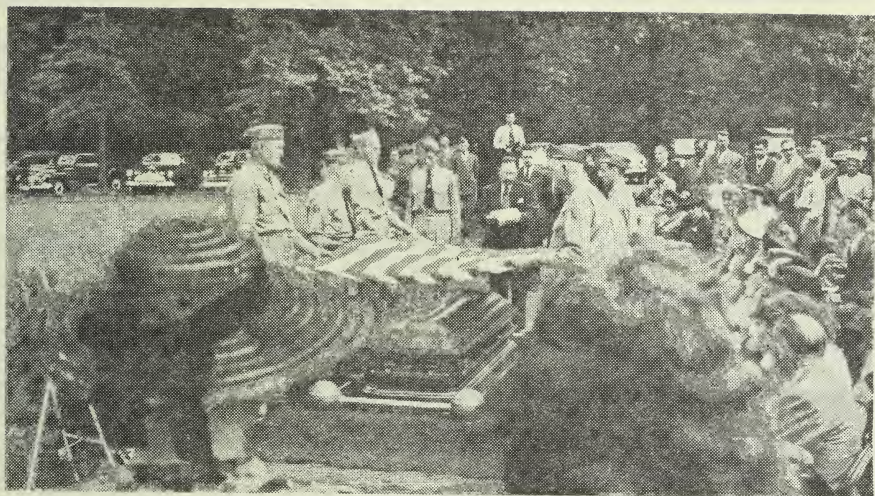
Henry Vogel³

Keokuk, 32nd Inf.

Keokuk, Iowa, was an important center of supplies during the Civil War and there was a great deal of military activity along with a military hospital there. The Jews of Keokuk, especially the women, were very helpful at the hospital and sponsored benefit affairs in behalf of the soldiers.

After the Civil War, the Rock Island Arsenal was maintained as a United States Army Center. In 1870, a Capt. Morris Schaff (later Lieut. Col.) and Capt. Alfred Mordecai (later Major) were in charge of building a water power canal and dike on the south east side (the Moline side) of Rock Island. The national cemetery continued to grow and after World War I not only the war casualties were interred there, but the government also provided burial space for any veteran and his wife who wished to be put to rest there. The big national cemetery was further enlarged during and following World War II. The bottom picture of page 182 shows a grave marker of one of the many Jewish dead.

An unusual reburial service is pictured on the top of page 185. The one casket contained the remains of fifteen men who were killed in an air crash in the Far East. Three of the fifteen were Jewish, four were Catholic and the remaining eight were Protestants. A minister, priest and rabbi conducted the unusual and impressive rites. Seated at the extreme right is the father of one of the Jewish men wearing a traditional skull cap. The marker on the bottom of page 185 lists the fifteen men who are buried in the one casket. The first, second and last names (Benard Baumann, Joseph Feldman and William Seymour) were of the Jewish faith.

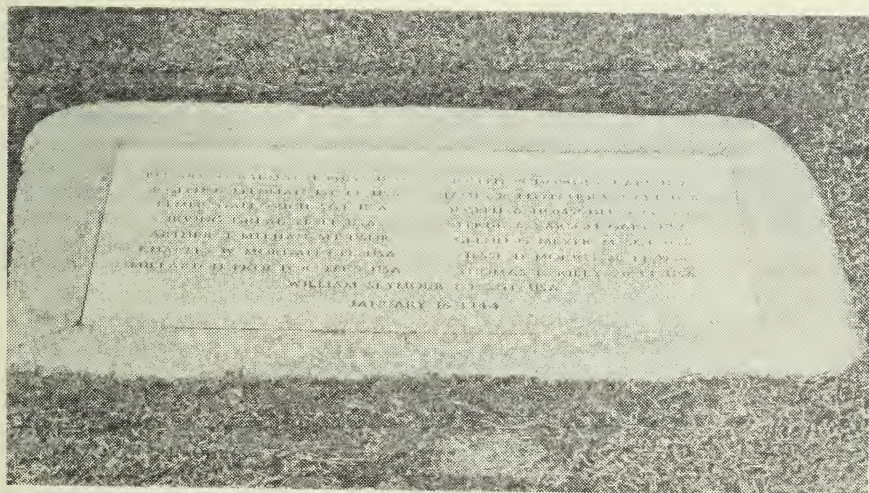


437-19177

ROCK ISLAND ARSENAL ORDNANCE DEPARTMENT

June 8, 1950

World War II Returnee. GROUP BURIAL NO. 4570 GB-51. 15 Remains in
One Casket. Honor Detail: Post 1303, VFW, Rock Island, Ill.



437-44216

ROCK ISLAND ARSENAL ORDNANCE DEPARTMENT

April 24, 1953

National Cemetery. Group Burial. Grave No. E-407.

There is no religious marking on the gravestone as both Christians and Jews lie beneath the same marker.

There is another National Cemetery in Keokuk. It is considerably smaller than the Rock Island National Cemetery and several Jews are buried there too. When Mayer Brower, an elderly Civil War Jewish veteran who was living in Keokuk died, plans were made to carry out his wish to be buried in the National Cemetery there. His family protested vehemently and threatened legal action to prevent the burial in "treif" ground.⁸ The writer could get no further details of the situation, but Mayer Brower lies in the National Cemetery.

One of the outstanding incidents involving Jews during the Civil War was the order of General Grant expelling Jewish merchants from the area under his command. It is most interesting to read the newspaper accounts of that time. (V. Korn, American Jewry and the Civil War, Chapt. 6)

The news broke in Rock Island on January 6, 1863, with the headline, "Expulsion of Jews From General Grants Department."⁹ A copy of the order follows, dated December 17, 1862, at Oxford, Miss. The Rock Island Argus, a Democratic paper, agreed wholeheartedly with the Democratic Chicago Post, that the order "is an outrage. -----Doubtless, a good many have done wrong ----- but it is no reason why General Grant should launch his orders against Jews "as a class." The article continues, "There are very many professing this faith who are quite as honest, upright, loyal and patriotic citizens as can be found in the country. Are there no Christians who are violating every regulation of trade? Are not Christian cotton speculators as culpable "as a class"? But what would be said should General Grant issue an order expelling Christians "as a class"?

The Rock Island Weekly Union, a Republican paper, defends the Government. In its January 7, 1863, issue, (Vol. 1 - No. 10) it carries

the Emancipation Proclamation in a parallel column with Grant's order. Editorially it said, "The reasons given (for Grant's order) are certainly sufficient if true. We notice the rebel newspapers in the north oppose the order and that is the best evidence that could be given of its necessity." Noah Green of Keokuk later wrote in New York and Chicago papers defending Grant who was running for President.¹⁰

The Argus published an editorial comment the same day that is unique in its defense of the Jews, even considering that it was a political objective it was probably trying to achieve. Under the heading "Proscription of The Israelites," we read the following:

"The actions of General Grant in relation to the Jews, if reported to us from Turkey, Russia, Austria or Morocco, would excite the sympathies of every church in America.----- Following the unjust attack against the whole class of people, was another order forbidding under penalty of confiscation, any farmer or planter, to receive more than 25¢ a pound for his cotton. This explained the whole affair. ----- The Jews were paying 40¢ a pound for their cotton, and this interfered with the favorite army speculators who wanted it for 25¢"

The editorial tells how Jews met at Cairo, in Southern Illinois and at Louisville in Kentucky and denounced the tyranny of Grant, appointed a committee to go to Washington, and that General Halleck issued an order revoking Grant's proclamation.

An excellent attack on the Rock Island Weekly Union follows, against its use of "sufficient reason" and "it was not given without cause" and questions what "rebel newspapers" are printed in the north. The editorial concludes with "The people did resist, and they conquered. General Grant has been rebuked as he deserved to be."¹¹

This issue was a vital one for the American Jews in Civil War times and this newspaper battle throws considerable light on the situation. The Grant order was used by non-Jews who were doing far greater harm to the country,

yet managed to throw off all suspicion by using the Jewish cotton buyers as the scapegoats. The liberty of a free press and the right to protest brought a happier ending to the ugly situation, which in other times and places would have led to the murder and sacking of the Jews.

CHAPTER SIX

EVALUATING THE STORY

The Archives Building, Washington, D.C., the storehouse of our nation's important documents, has an inscription near its entrance reading "The past is prologue to the future." The story of the Jewish communities' growth described in the preceding chapters is an important document to the Jews in America and equally vital for an understanding of the history of the United States. It is a prologue to our future and can guide the activities of tomorrow with the experience based upon the incidents of yesteryear.

In the first and second chapter of this study, a description was given of the hardships that faced the newly arrived Jew along the Mississippi River frontier. In the excellent study of the history of the Jewish Community of New York, Professor Grinstein has an introduction that would be most appropriate to an understanding of the events now to be evaluated. He writes as follows.¹

"Several different facets must be considered in a study of the inner life of any immigrant group in America. The first is its background; the inherited culture, religion and customs which it brought to this country. The second is the cultural setting which it had, ultimately, to adjust itself. The third is the effect of the American environment on the traditional pattern of culture held by the immigrant.

"-----Far more difficult and elusive is the attempt to analyze the cultural interactions which took place on American soil. Here one deals with a shifting scene, with nuances of emotion. For this reason, the whole story of the Americanization of any immigrant group will probably never be known; it is difficult to recapture the emotional experience of a whole people. Change takes place gradually, and the process extends over a long period; the group itself is usually unaware of the exact nature of the transition in progress.

"----- A final factor, extremely difficult of analysis, but comparable in importance to the laws of the state and the climate of freedom, was the influence of the deep psychological change which took place within every immigrant

Jew. When he landed on our shores he found everything new and strange. The novelty of his outer surroundings induced a significant inner experience. His habits of dress, food, social relations and a myriad of other things were challenged overnight. His speech, his fundamental mode of expression, intimately associated with his earliest childhood experiences, was almost useless to him. Small wonder, then, that he came to question the habits of his inner life, the language of his spiritual experience.

"----- The Jew, both as an immigrant and as a member of a minority group, underwent the stirring inner experience immediately upon his arrival in America. The new environment shocked him profoundly; he had to reorient himself emotionally, and, in the process of readjustment, all the foundations of his habits were undermined. However observant of and loyal to the heritage of Israel he might have been in Europe, he was ready to break with the past of his group as well as with his own past when he came to America.

"He was prepared to accept a new dispensation; but he did not enter upon a new way of life immediately. Longstanding habits may linger despite fundamental change in their emotional grounding. For a time, the immigrant Jew observed the Sabbath and the dietary laws. Soon, however, the effect of the second stage of religious change came into play. Strong environmental motives came forward to carry the Jew along the road to a different life. As an immigrant, he suffered many disabilities. He was looked upon and mocked; his life was one of drudgery and poverty. To rise out of his degraded circumstances, he felt that he should compete in work or trade on an equal footing with his Christian neighbors. Sabbath observance was brushed aside, and other traditional practices also fell by the wayside. As the immigrant acquired economic prestige, he came to desire a social position on a par with his native-born coreligionists or with his Christian business associates. Soon this desire found its satisfaction through secular education, the reform of Jewish worship, or inter-marriage."

The new environment made the Jew in America use makeshift adjustments to meet his problems. The Jew arrived in America from a city in Europe where there was usually a community of Jews, the necessary institutions for normal Jewish living, a familiar language and a way of life to which he was well adjusted. The first Jew in our frontier town found none of these. An immediate adjustment was compelling. How could the traditional Jew attend Synagogue regularly when there was none? How could he get his ritual food when there was no place to buy it and where the presence of any kind of

food was a blessing?

Even before the idea of competing with his non-Jewish neighbor occurred to him many years later, the newly arrived Jew was forced to adjust and readjust to the various pressures of his immediate surroundings and to make his way as a member of the non-Jewish group in which he now lived.

A. SYNAGOGUES AND CEMETERIES

The first Jews could neither use or afford a place of worship. The first Jewish dead were buried in the community burial grounds. The Jewish cemetery was the first religious need of the Jews, when a sufficient number assembled to live in the same town. In every instance, a place for Jewish dead to be buried in Jewish ground was the first consideration. Jewish cemeteries pre-date Synagogues in almost every case. The Synagogue evolved from the cemetery organization. A benevolent society often followed the cemetery group and then when enough Jews and a minimum of funds was available, a place of worship could be established.

The first prayer meetings were in private homes, then in rented halls. The rented hall period lasted until the congregation was well established and then a building was considered. It was customary to buy a church building and then finally to build a Synagogue structure. Rock Island and Davenport still have Synagogues in former church buildings.²

The form of service was that to which the newcomer was accustomed in his former city, and subsequently the older congregations were all traditional. Reform ritual was just emerging when the cities we are studying were founded.³ Reform meant a slackening of ceremonies and the reform ritual was particularly suited to the frontier life where religious ceremonies were very difficult to perform. Dietary regulations went first and of these, the prohibition against eating pork was the last to go, since this was not

too difficult as compared to preparing kosher meat. The comments of early observers in the first chapters are very surprised that Jews would have anything to do with pork products. (Page 8 and 80.) Sabbath rest was more generally observed. Stores were closed on the Sabbath until a late period, and on the high holy days. It was not until about 1910 that reform Jews kept their stores open. In later years the reverse became true. Economic pressure forced later immigrants to work on the Sabbath, but strengthened their attachment to their dietary ritual.⁴

The growth of Reform brought strange changes to the traditional worship. The growth was slow and uncertain and despite the greater use of the minhag America, each place of worship chose for itself its own reform. The Davenport Temple went from an accepted Traditional congregation to a present-day Reform group and the story in its minutes shows how the Reform practices grew slowly. With each change officers resigned, members withdrew and chaos reigned at meetings. The 1921 bulletin of Temple Emanuel reads, " --- has encouraged the reintroductions of many traditional home ceremonies." The older people replied to the questions about change in religious practice not by commenting on the growth of Reform or new changes, but have consistently noted that the Reform Temples have adopted more ritual. Most seem pleased at the return to the more traditional ceremonies.

The change of religious practices in the homes must carefully be noted. The writers lament the fact that religious practice in the home had so badly deteriorated that unless the children are taught their religion in a school they will be lost to their faith. The problem of religious education thereby became part and parcel of the religious institution. However, the problems of religious worship, religious practice and religious education were never met realistically nor were they well planned. Events

just happened. The quality and quantity of religious interest depended more upon the circumstances of the moment than upon any well defined plan, philosophy or program.

The lay leadership was not able to define the needs of the community and the spiritual leadership was never able to carry out a program that could not be defined. Who were the ministers, rabbis or reverends? Professor Grinstein speaks of "the new concept of a minister in the house of God."⁵ The qualifications and education of the professional religious functionaries were completely inadequate for the needs of the American Jewish community in the smaller towns and cities. The American trained Jewish professionals were just as poorly trained for the task of the American Rabbi as the bewildered strangers who came from Europe. The adequately trained Rabbi for the Jewish communities outside of the big cities is a very recent result of Jewish higher schools of learning. The Freuder convert type (see page 112) and the Cohen example (see page 90) are easily recognized manifestations of the inept religious leadership of early American Jewry.

Following World War II, new Synagogues were built wherever Jewish Congregations actively existed. In our study, Dubuque, Davenport, Rock Island and Burlington have new Synagogues, a new house of worship in every community where Jews are living and want to live as Jews. Muscatine has been motionless for many years and is slowly drifting into disintegration. Keokuk as another pattern, disintegrated and its Synagogue was sold to become a church and its Christian congregation still worships in the environment of a Synagogue.

Religiously the people are more aware of the need for religious content in their lives. The community as a unit has had to provide the means for satisfactory religious expression. The form such community endeavor has

taken depended upon many factors, namely, the kind of assistance given to the community and the religious leadership available, the outlook of the men and women who are the community leaders, the kind of religious education available over a period of years and then the extent of Jewish immigrations. Old forms have been discarded. Whether the replacements are traditional or Reform depends largely on the factors just mentioned.

Cemetery organizations have maintained the trust given them long ago. The cemetery remains even after the community leaves or changes. Keokuk insists its congregation still exists -- as a cemetery group. The older Reform cemeteries have placed their administrative functions in non-Jewish hands (the Muscatine and Rock Island reform cemeteries). This procedure caused no reaction in the Jewish community. Here too, we have different customs and even adventure in the history of cemetery organizations. Unscrupulous men, acting in their own interests or on behalf of the organizations they represent, be it community, synagogue, or society, have taken advantage of the moment of death's sorrow to force outrageous sums for burial plots. However, the community often had to wait long years to be in a position to compel long overdue payments before allowing burial. Cemeteries were taken from one ownership to another by intrigue and deceit. Thus (in one area), the cemetery bears the name of the synagogue, but no longer belongs to the Synagogue. Some years ago, trustees who could neither read nor write, were urged to sign an "X" to papers taking the cemetery from the Synagogue because they had faith in their officers, and did not know what they were signing. The community was too embarrassed or lethargic to start legal actions to correct the wrong.

These evils were inevitable in the voluntary and independent organizations which organized, built and administered the Synagogues and Cemeteries. The

surprise is not at the occasional corruption, but that there was not much more. The men and women who gave of their time and money, were volunteers who worked faithfully and zealously at their tasks to maintain the institutions of their faith. The indiscretions committed often had an unknown objective of some good related to them. Our Jewish communities today owe much to the hard work of the unpaid officers of our Jewish institutions and organizations, none of whom became wealthy at the expense of their faith, but who felt that in their own way, they were acting in the best interest of their people regardless of how strange we might think their actions today in retrospect.

The cemeteries remain and are a rich source of information. They provide a positive identification of people who lived in the cities where they were put to rest. The tombstones are valuable for determining dates, incidents in the lives of the people who lived in the community, the language changes as indicated by the inscriptions, the family tragedies of many deaths in a brief period of time and where this extends to many deaths in many families it points out an epidemic.

The establishment of a cemetery was not generally approved by the community and if the cemetery was a Jewish one, there was often strong opposition. The Rock Island Cemetery on 30th Street was the scene of a bitter struggle and police were on hand for the first burial.⁶ Muscatine solved its problem by locating its newer cemetery in an isolated corn field more than a mile from the city's edge. The older Muscatine Cemetery, Chippianock in Rock Island, Mt. Nebo in Davenport, and the Dubuque cemetery all were purchased from already established non-Jewish cemeteries, thereby eliminating any antagonism. The first Rock Island burial in the newer 30th Street cemetery was a nightmare. The animosity mentioned above, along

with the lack of roads, necessitated carrying the casket by the pall bearers for about half a mile in mud and slush while all were afraid of a fight ensuing because of the ill feeling created in the neighborhood on account of the cemetery establishment.

The care of the cemeteries was a painstaking and expensive responsibility. Next of kin would move away or die and the care of older graves became a burdensome duty of the community. Many communities considered it a religious duty and the cemeteries of those groups are beautifully kept. Pictures of some are in the appendix. Others have suffered badly because of neglect and with overgrown grass, falling and decayed tombstones and poorly maintained fences, present a pitiful sight.

The communal care of Jewish cemeteries has resulted in far less financial abuse than that occasioned by private cemeteries. Careful investigation into well publicized abuses of Jewish cemetery organizations have resulted in the knowledge that the family of the dead person was far more at fault than was the committee in charge of the cemetery regulations. It is very disappointing to learn how little the non-associated individual knows about the costs and effort involved in establishing communal organizations.

More aggravating is that they care even less and then expect others to make up for their deficiency in money and labor. Community workers constantly complained about this unfair attitude and when it became necessary for the unassociated and disinterested Jew to use the community's resources his lack of understanding led to an unwillingness to pay the necessary costs and the resulting unpleasantness has always been shameful to both sides.

B. RELIGIOUS DEVELOPMENT

The pattern of religious development we have observed in the growth of these frontier towns is not found only in the synagogue. We follow it through holiday observances before the first synagogue was established. The care of the dead, charity for the poor, reception of the immigrant and education of the children are all an integral part of Jewish life.

Every community followed a general pattern of development from its start until it was fairly well organized. We have studied the first religious efforts of every community; securing ground for a cemetery and with it a cemetery organization; a benevolent society to assist the poor, aid the transient and immigrant and generally look after the needs of the community; religious worship in a private home and the slow establishment of the synagogue organization.

The early worship followed European customs and was all traditional. There was no formal Reform movement and the independence of the Jewish congregation allowed it to adapt itself to the needs of the community, but all followed the traditional worship practices. With the growth of the Reform movement in America, inroads were made on the traditional forms and various reforms were added slowly. (see pages 110-118.)

The trend from Orthodox to Reform is a difficult movement to follow. In the earliest days of the frontier we find the term "orthodox," but even this is a qualified term such as "German Orthodox," (see page 169). In its accepted meaning, "Orthodox" came to mean the patterns of religious discipline practiced in Europe. In addition, the words Sefard, Ashkenaz, Chassidic, etc., all pertained to specific geographic origins or particular practices. However, all observed the general principles of the dietary laws, the Sabbath, holidays and synagogue ritual, with but minor deviations.

In the new land, environmental factors caused the same kind of changes as had acted upon and changed the early practices when Judaism first came to Europe. There were also "reforms," but not in the sense that Reform Judaism implied in 1950. The longer the particular Jewish group lived in America, the more adjustments, or reforms, were made. These adjustments horrified the newer immigrants who, however, were soon making their own reforms.

Without adequate leadership, without Synagogues or religious schools, without kosher food, Judaism was bound to adjust and it did. The Jews in America wanted to be Jewish. Their efforts described previously to establish and maintain their religious institutions are ample proof of their striving for a Jewish life. The new environment, however, and the factors mentioned above, compelled a new response. Where no adjustment was made to the new surroundings, Judaism seems to have disappeared (e.g., Muscatine; see page 151). It is often difficult to distinguish between some practices that are thought of as Jewish and other customs which are European in origin, and not necessarily religious. This difficulty was responsible for the shedding by many Jews of their Judaism in the mistaken notion that they were discarding their European habits. To help save the quickly cast-off traditions the "Conservative" movement came into being as a reaction against Reform.

Throughout the years covered by this study and right up to 1950, the word Orthodox in the mid-west conjures unwanted European practices and the word Orthodox is disliked and avoided. Religious leaders have replaced the word with "Traditional" or "Torah-true," because to label an institution or movement "Orthodox," is to strip it of considerable support.

The word "Conservative" has taken on new implications also, and the

general practice of labeling Jewish religious groups as Orthodox, Conservative and Reform has caused a good deal of confusion. In practice there are two groups, the Traditionalists and the Reform Jews. There are considerable differences within each group, but Traditional Jews practice their religion differently than the Reform.

The Traditional Jews uphold, in theory at least, if not in practice, the aforementioned dietary laws, the Sabbath and holidays, specific synagogue rituals and a loyalty to both Torah and Rabbinic law. The Reform Jews do not uphold these practices and have changed them often to conform to the wishes of the people (page 192). These changes have been both to more ceremonials or to less, depending upon specific situations.

The major and usually the only difference between the Conservative and Orthodox labels in the mid-west traditional group is that men and women do not sit together in the Synagogue. The membership of a family in a Reform or Traditional house of worship does not imply that the family follows the pattern of religious discipline which that membership indicates. For example, many families belonging to the Reform temple are more traditional than others who maintain membership in the Orthodox Synagogue. Many families belong to both the Reform and the Traditional congregation. Traditional families living in a city that has only a Reform temple attend that worship and Reform families living in communities with only a Traditional congregation attend the Traditional service. Reform families often send their children to a Traditional school so that their children will be better educated.

In our survey, there is one "Orthodox" Synagogue in Rock Island and one in Muscatine, a "Conservative" Synagogue in Dubuque, Davenport and Rock Island, and a "Reform" temple in Davenport and Burlington. The

Synagogue in Keokuk no longer exists and was first Orthodox and later Reformed. The Reform temples in Davenport and Burlington were Orthodox at first. The three Conservative Synagogues were all originally Orthodox. Only the original congregation at the Tri City Jewish Center in Rock Island was formed (in 1936) as a "Conservative" place of worship and it was later joined by the previously Orthodox Beth Israel Synagogue.

We have studied the formation of fifteen Synagogues in the area under discussion⁷ (Dubuque 3, Davenport 3, Rock Island 5, Muscatine 1, Burlington 2, and Keokuk 1). All of them with the exception of Rock Island's 1876 Sons of Israel (page 100) stem from Orthodox beginnings. Today, seven of those congregations exist, two as Orthodox, three as Conservative and two as Reform for a total of five Traditional and two Reform.

The kosher food laws are a basic observance of Traditional Judaism and supported in theory by both Conservative and Orthodox Jews. In order to have kosher food, the community must have a ritual slaughterer (Shochet), a kosher meat market and produce or import kosher bread, Passover food and other kosher products. Such kosher stores existed in Dubuque, Davenport, Rock Island, Muscatine, Burlington and Keokuk. Keokuk which had three kosher butchers at one time now has none. Kosher food products are available today only at Rock Island. Dubuque has a large meat plant that prepares kosher meat for Chicago and New York and makes kosher meat available for the Jews of Dubuque. Families from many surrounding cities secure their kosher food from Rock Island's only remaining kosher food shop. Five individual kosher food shops existed recently (1945-50) in the Rock Island-Davenport area and three kosher bakeries. There are no kosher bakeries anywhere in the area now and kosher bread is imported from Chicago.

The practice of the dietary laws is an interesting study. Kosher

observance was always practiced, but soon after the pioneer Jews arrived, most of them were forced to surrender their dietary laws by the pressure of the lack of kosher food. The second wave of immigrants established strong kosher observances. Succeeding generations have slowly changed their dietary habits and given up many of the kosher practices, yet some observance of kosher food laws is maintained in many of the homes.

However, we must look at the dietary law situation with a tongue-in-cheek attitude. The number of Jews who observe the kosher food laws in their entirety are very few. A large majority of Jews do not eat pork products at all. While many homes are kosher, most of these people eat almost anything outside of their homes. While the majority do not eat shellfish, shrimp is an exception because it is popular and served at many Jewish gatherings. A "kosher" home must be carefully studied. While many buy Kosher meat, very few have the necessary two sets of utensils, many do not continue the koshering process at home and where proper koshering does take place it is not unusual to have the kosher meat served with dairy products - which is not in accordance with kosher regulations. Kosher food observances are so confused that a considerable number of instances have been discovered where meat is purchased at non-kosher stores and the housewife proceeds with the koshering process in the home.

Such confusion does not lend itself to any kind of accurate survey, but does indicate a large percentage of Jewish homes that practice some token of the dietary food laws. Several Traditional Synagogues set the pattern for confusion by sponsoring non-kosher parties when held outside of the Synagogue building.

The Sabbath is also observed in a similar disordered manner. The "Orthodox" Sabbath has been all but obliterated. However, a good part of

the Jewish homes do mark the Sabbath day by purchasing the Sabbath bread, the chalah, which is generally available at all non-Jewish stores as a food delicacy. In fact, in many homes it is served all week! Candles are lighted in an ever-increasing number of homes - if not before sunset as required, then at a more convenient later hour, or in the Reform Temple just before the service. A goodly portion have begun to attend a "late Friday evening" service.

Many of the pioneer Jews did not work on the Sabbath and the second wave of immigrants gave up good jobs (see page 137) in order to rest in accordance with Jewish tradition. After the First World War, this observance was neglected and the Sabbath was generally, all but forgotten. After the Second World War, the five-day week and the general fluttering of religious revival gave new life to the Sabbath and many more families observe at least some token of the day of rest, but very few maintain the Orthodox Sabbath discipline.⁸

The holidays have both become greatly magnified and also all but ignored. The High Holy Days of Rosh Hashanah and Yom Kippur have become the sole reason for belonging to the Synagogue and for a large number of Jewish families, the only contact with religious observance. Like a fetish, the Jewish family must respond to the social pressure of the day and every place of worship is taxed beyond limitation for the High Holy Days. Very few attend to pray. The High Holy Day becomes a community picnic, to meet again, to show to the other members of the community a continued loyalty to Judaism that is ignored during the year and the community and the family are relieved when this artificial display is done. The other three major festivals are almost unnoticed by the Jewish community, except for the seder nights of Passover which are used as social occasions and

excuses for family reunions, and similarly the Simchas Torah party for children. This situation is very negative and calls for some further observation.

The synagogue is the center of Jewish community activity. It is supported by dues, special drives and appeals. It is administered by a small group of trustees. The average Jewish family has little or no further responsibility other than financial. This leaves a very small area of contact for the family with the synagogue. The school is maintained by the synagogue and while it has performed some educational function, it has not provided the child with the necessary background to participate in Jewish life. The great majority of the large High Holy Day attendance is ill-at-ease in the synagogue, strangers to the procedure, unable to follow the prayers or to pray, and are present for the above-mentioned perfunctory reasons, not for religious purposes.

The young adults, nearest in age to the religious school, are those who absent themselves most. They return after they have married, especially when their children are of school age. The attitude is a strange one and they maintain their membership in the synagogue and to Judaism more out of a sense of loyalty, of having to belong and because "it's the right thing to do," rather than reasons based on knowledge, love for God, or affection for Judaism. This situation exists in the Traditional and Reform synagogues. Simplification of prayer, abandonment of the ceremonial and religious yielding to convenience in both groups has not bettered the situation.

Women's interest in the religious life of the community has often served as an excellent incentive to a revival of religious activity. The action of the Keokuk Ladies Benevolent Society⁹ was duplicated in other towns and served as the basis of important religious moves. The men have

generally resented the women's interest in synagogue affairs and have only grudgingly yielded small concessions to the ladies in administering the Jewish community. Perhaps if the women had been allowed to concern themselves with the kosher problems, holiday and Sabbath observance and synagogue ritual, they would have succeeded as well as in the departments of maintenance, fund raising, benevolence and organization, to which they have lent so much effort and accomplished so much.

C. JEWISH EDUCATION

The problem of Jewish education is the key to the complexities involved in trying to understand the difficulties of Jewish life in America. Allegiance to Judaism depends upon the familiarity of the individual with the principles of the Jewish religion. One can become familiar with the Jewish faith only by learning about it. This process of learning was a many-sided affair. Formal education was important and along with it was the home life which implied learning by doing and observing. In a community of many Jewish people, the holidays and special observances were part of the growing-up process. Thus it was home, community and schooling that helped develop the loyal Jew who knew and therefore loved his faith.

In the frontier towns, like many small cities in America, the community was not a Jewish environment. Then and now, as Professor Grinstein points out,¹⁰ the impact of the non-Jewish community upon the Jew was negative. Since the community influence was unfavorable it threw a greater burden upon the home and the school. Subsequently, almost every letter and article we have about Jewish values laments the lack of Jewish life in the home.

In Edward Lazare's letter in the American Israelite of 1875 (page 109), he writes, "We who have been backward in the cause of Judaism have

now started a congregation so that our children may not be brought up in ignorance of our faith, but that they may be educated in the religion of our forefathers." The writer "Esox" (page 156) is more pointed in his remarks and clearly explains the imperative need for a religious school. He wrote, "Because now the children cannot learn at home the ceremonies, as they have been discarded."

A study of the history of the early Jews in America reveals that the community environment was not helpful in developing Jewish attachments. The home was also negligent in imparting the principles of Judaism to the child and neglected both the teaching and the observances of the faith. The child of such a situation grew up without any understanding of his religious background, and yet he was called a Jew and expected to act in accordance with the principles of the Jewish faith. This situation existed in every smaller town and could also be found in areas of the larger cities. The Jewish home even in the large cities was not unlike the Jewish homes of the smaller towns. There were of course, exceptions. There were some ghetto-like districts in the bigger cities and intensive Jewish homes existed even in the smallest towns, but these instances were the exception rather than the rule. The most surprising and unexplained element is the establishment of religious schools by families and communities whose conduct and apparent beliefs were so different from the religious life the school was supposed to teach.

In considering the lack of Jewishness in the community and the "discarded" practice of Judaism in the home, all hope for the future of the Jewish faith was placed on the school! The poor religious school, given a gigantic task that the home and community both ignored, was in no way able to even begin the overwhelming job! If it was difficult to secure housing,

food and shelter, where was the community to get the funds to operate a school? At best the educational process was bankrupt from the start. The teachers were transients and rarely stayed in one place long enough to establish a semblance of a school system. A small community with a teacher considered itself most fortunate. Where could a community be found that had two teachers, and what would two or three teachers do that one couldn't do? The teachers were transients because they never were paid enough to keep body and soul together and they always hoped for a place where they might live with some sense of dignity and enough worldly goods to be able to teach. Davenport, Iowa, offered its teacher seven dollars a week in 1862, if he could be chazan and shochet in addition to a teacher! (Page 94) Textbooks, proper school rooms, curriculum, teaching techniques, education of the teacher, all were unheard of.

A number of very old people were questioned by the author about the religious schools they had attended as children in the Mississippi River towns. They all reacted quite similarly, either shuddering at the thought of it, or laughing in a manner that reflected something that was not funny. The questioning of persons who attended religious schools from 1900 to 1925 brought reactions that were not different from the older folks. Poorly lighted and filthy rooms were recalled in quarters that were too cold in the winter and too hot in the summer. They remembered some Bible stories, some Hebrew reading and the consensus was that they had wasted their time attending the class. The conclusions are the same for the Reform as well as the Traditional congregations. The writer visited a number of the buildings where classes were held. Allowing for the normal dirt that accumulated over the years, the environment would not be used for prisons today! In one, there had never been any floor covering the dirt in the base-

ment class room. The stairways, lack of windows, sanitation and general appearance were enough to make any child detest everything connected with such a place. The people who were interviewed claimed the rooms were not much different years ago than the way in which they were found recently. They all recalled the floggings, the cane or the stick, and the memories recalled by the questioning were not pleasant. Few could recall any teacher that had made any impression upon them and none would want their teachers to instruct their children or grandchildren.

The situation described above is not new. Studies have been made before and the general opinion agrees that the schools were far from adequate. It should be recalled that funds were lacking, teachers were poorly trained and the general non-religious schools along with the other forms of religious schooling were not too much better than the Jewish religious schools, after which they were generally patterned. However, Judaism depended upon the school alone for its continuance, and just as the home and the environment failed, the school failed even worse. Every congregation had a school board, they all had budgets which were considerable for the times, teachers were interviewed, there was an interest in the school and yet so very little was accomplished.

When this study brings to the attention of the reader, the religious development, the increase in inter-marriage, the assimilation of large numbers of Jewish people, the general drifting of Jews into other faiths, as evidenced by the older families in the towns who now are no longer Jewish, the one basic and always underlying factor to be remembered is that there was no foundation of Jewish life. The Jewish religion merely existed and the fact that it continued to exist is in itself a miracle. The child grew up for the first seven or eight years of age with no Jewish influence

in the home or community, but rather found considerable pressures against his religion. The eight, nine or ten year old was then subjected to a dejecting challenge, a soul shattering experience of unpleasantness that was described as religious education. If we will bear this fact about Jewish training in mind, we will be better able to understand the many other elements in the development of the Jewish communities.

On January 23, 1876,¹¹ Davenport's B'nai Israel made up the following regulations regarding their school:

1. School would meet Saturday and Sunday from ten A.M. to noon and on Wednesday, from five to six P.M.
2. The subjects to be taught were Hebrew reading and translation, Religion Biblical history and Religious songs.
3. Children from six to eighteen shall be admitted.
4. Recess during school hours is not permitted and the pupil may not leave the school before dismissal.
5. Children have to come to school decent and clean. In case they are not, the teacher or one of the officers of the congregation have the right to send the child home.
6. Discipline in the school is to be strictly regulated according to the rules of the public school.
7. The school room shall be heated and clean before lessons begin.

One day a week schools were constantly maintained in all the communities and the mid-week school was conducted in those communities which could afford a teacher or who managed to hire some functionary who could also manage to sit with the children. When the Davenport school was started, there was no public school and the March 3, 1862, minutes that relate to the hiring of their first rabbi, reveal that "Dr." H. Lowenthal was "to teach six hours a day for four days a week." He was expected to give religious instruction as well as teach the German language to the children.

In 1925, one of the strangest episodes in Jewish education began to take place in the Rock Island-Davenport area. The Orthodox Beth Israel congregation evidently had no religious school. The reason seems to have been forgotten. Arrangements were then made for the children of the Orthodox congregation to attend the Reform Temple Emanuel's Sunday school where the children were taken by bus every Sunday morning for about two or three years. This is another page in the proof that parents didn't care too much about the intricacies of Jewish education, just as long as the child went to a religious school. The emphasis was on going, not on learning or accomplishing any educational objective.

However, in 1923, Rabbi Joseph Baron of Temple Emanuel made an interesting survey of the Tri Cities. In the Temple Scribe for November, 1923, he lists 530 families having 424 children in elementary school, of which 216 are attending a Jewish school. The 216 are divided as follows: fifty-nine attending Emanuel, one hundred and one in "Hadarim," thirty-one in Hebrew School and twenty-one in Yiddish School. There were, therefore, religious schools in 1923 which no longer existed in 1925. If the above classification seems confused, it probably was also puzzling to Rabbi Baron and even more confusing to the community as a whole. The writer has tried to trace the development of Jewish education in Rock Island and finds it to be almost an impossibility. The period of greatest confusion are the years for which we should be able to get the most information. However, the following is the muddled picture that develops upon close investigation.

Religious education was sponsored by the Jews of Rock Island. Little is known about the early school or religious services. When Congregation Shomre Shaboth in Rock Island was established in 1887, the "cheder" or religious school was as much a reason for establishing the congregation as

was the religious service. The older folks insist it was a good school but are vague about the details or what was taught. The one congregation had one school of course, but when the B'nai Jacob Synagogue was established on the west side of the city, it too established a school to compete with the Beth Israel Synagogue that had succeeded the Shomre Shaboth Congregation. However, with the organization of the Arbeiter Ring, another school came into being to teach their particular form of Judaism. They called it the Yiddish School.

In 1907, the Beth Israel school had thirty-four pupils.¹² Rev. S. Silverman first and then Rev. M. Goldman were in charge of the school between about 1900 and 1918. Shortly after 1920, this school had decreased to about twenty pupils. In 1916, B'nai Jacob had a school of one hundred pupils. The November, 1921, Scribe of Temple Emanuel gives the Arbeiter Ring school a registration of thirty pupils taught by a Mr. Pollack. As described above, the Farband had broken away from the Arbeiter Ring in 1916 and it, too, opened a Yiddish school that began with about forty children and which the 1921 Scribe credits with seventy-five students with two teachers, Mr. S. Schnitzer and Mr. Kipnis. It thus seems that there were four schools conducted by the Jewish community of Rock Island sometime between the years 1915 and 1920. Despite the influx of new immigrants the Jewish population was barely able to maintain one school, however, it had four places of learning. There are ample reports about the physical surroundings of the school, and generally, one teacher, a Mr. Rosenfield is remembered as having imparted some knowledge which remained. However, his methods are not those to which the present parents would subject their own children.

The Arbeiter Ring Yiddish school seems to have been the first to close. Its children went to the Farband school at 14th Street and 6th Avenue,

which was a Sholom Aleichem Yiddish school branch. The Beth Israel School closed about 1925 at which time this Orthodox Synagogue sent its children to the Reform temple in Davenport for instruction, as described above.

However, it finally dawned on the congregation that the results were not what the parents wanted and at that time the children of Beth Israel went to B'nai Jacob school. The B'nai Jacob did not conduct a school all the time either. If Beth Israel could send its children to the Reform Temple, B'nai Jacob saved expenses by sending its children to the Yiddish school. It appears that for a time there was no Hebrew Religious School at all in Rock Island, but that the beautiful Orthodox community of Rock Island as described by Glazer, sent half its children to a Yiddish school with little religious content and the other half to a Reform Temple for instruction!

A 1923 source¹³ lists only one school in Rock Island, "Yiddish Hebrew Folk School, 7th Avenue and 12th Street, Principal Morris Pollack."

B'nai Jacob soon reopened its school and at one time had three teachers.¹⁴ The physical conditions were so bad that when the Tri City Jewish Center was opened, its better facilities drew the Religious School to its building where it has been ever since.

The Tri-Cities is a good example of the development of Jewish education outside of the larger cities. We have been able to follow the trends from the beginning to 1950.

In the earliest days, all instruction, religious and secular, were problems of the home. There was neither a public school for secular study or a Jewish community to provide a religious school. The home at that time was able to provide little instruction, but there was a greater sense of responsibility of the parent to the education of the child. It was this feeling that was at least part of the reason that prompted the first

congregation in the Tri-Cities. In Mr. Berolzheimer's letter to the Occident in 1862 (see page 93), he tells of a resolution passed by the congregation to find a "suitable person -- able to instruct the youth in Hebrew and German." The notice for such a person appeared in the Occident of February, 1862 (see page 94). It is interesting to note that "certificates of competency" were wanted while at a later date, no such references were requested. The fourteen charter members of B'nai Israel agreed that the need for a "Hebrew teacher" was a fundamental reason to form a congregation (see page 93).

The twenty-four hour weekly schedule which was set for the first school in Tri-Cities (see page 208) was for both secular and religious studies, and in modern terms would be described as a day-school, a parochial school or a private school. In Keokuk we read of a "Hebrew Grammar School" in 1883 (see page 174). There were evidently many difficulties connected with conducting such schools. The first teacher in Davenport set a pattern of brief tenure for the many who were to follow and did not stay very long. The "principal of the school" who succeeded him was related to some of the congregation and was arrested and acquitted in 1868 for "unmercifully" whipping a twelve year old boy. (See page 89). For the 1867 services, a choir of thirty children from eight to fourteen years of age was used. In reorganizing the congregation and when it became interested in reforms, the education of the children was always a primary consideration.

This episode of development was not always progressive. In subsequent years, we have seen how there were many periods when education was neglected. As the public school became an accepted institution and the Americanization process grew among the Jews, their interest in religious education lessened

considerably. Dr. Grinstein describes the situation well by stating, "American conditions were such that Jewish education had to become secondary to secular training."¹⁵

In the period from 1880 to 1925, the condition of Jewish education became even worse than it had been previously. As described above, the feeling of obligation to give one's child a good religious education lessened and as progress was made in every other field, things grew worse in Jewish education. The qualifications of the teachers were pitifully poor and their salaries equalled their qualifications. The few well-trained teachers claimed the better positions in the larger cities. As one teacher of the 1925 period related, the twenty-five dollar weekly salary was satisfactory, but it was seldom paid! Consequently teachers stayed but a very short while and the frequent change of teachers did not help establish a good school.

The curriculum underwent some basic changes, more as an adjustment to certain conditions in the community rather than as an advancement in the school program. German and Yiddish were generally the spoken language in the Jewish home after 1880. Instruction in all the Religious school subjects was in Yiddish. This situation has changed only recently and now Yiddish is sometimes taught as part of the course of study since the language is not used at home as it was previously. The subjects studied followed the general European practice and were Hebrew reading and writing in order to study the Prayerbook and Bible. Hebrew as a language was not generally studied. Preparation for Bar Mitzvah was considered then, as now, the goal of Jewish education. Textbooks were usually the Synagogue prayerbooks, some edition of a primary Hebrew reader and for more advanced classes the Torah and other books of the Bible were studied. An occasional bright period

found some students learning the Rashi commentary. Holidays and customs were taught at festival periods and Jewish history was a poorly taught subject.

Physical facilities have improved in more recent times. Classrooms are now newer, cleaner and more nearly resemble the public school accommodations. The newer textbooks are utilized. The Hebrew language has become a basic part of the curriculum and Jewish history and religion have become an orderly presented part of the course of study. Bar Mitzvah is still the major goal and girls are now included in religious studies and are rewarded with the Bas Mitzvah ceremony. The 1923 survey (see page 209) indicates 216 children out of a possible 424 or about fifty percent, who received some form of Hebrew education. In recent times this fifty percent has increased to over ninety percent. It is rare for a Jewish child in Tri-Cities not to receive at least a "minimum" of Jewish education. The increase has been mostly in girls. Prior to 1925, girls received their religious education from their mothers. They were rarely enrolled in the Religious Schools. Presently they share religious education opportunities with the boys and in many instances outnumber the boys in class and often spend a greater number of years in attendance.

The twenty-four hours of weekly school for which a teacher was sought in Davenport in 1862 fell to about ten weekly hours in 1900 and by 1925 it was down to seven and one-half and five hours weekly. The trend after 1925 was still fewer hours per week. From a five-day week of two hours per day, the two hours became one and a half and eventually one and then the number of days per week began to shrink. The popularity of the Sunday School in the Reform congregation hurt the attendance at the daily religious school. However, the one-day Sunday School did attract the girls and presently the

popularity of the Sunday School is decreasing, and many more children are attending the weekday religious school.

Teachers now are generally American born and trained and are generally well educated religiously and are usually college graduates. The salaries offered in the smaller cities are generally better than in the larger cities to induce the teachers to leave the large cities.

The surprising observation is that while physical facilities and teachers have improved immeasurably, the goals and standards have continued to decline. The voluntary nature of the religious school places it at a distinct disadvantage to the compulsory public school education. Every American child must receive secular training whereas religious school attendance depends only upon the attitude of the parents. The religious school must therefore, attract the Jewish child to attend. The social pressure of Bar Mitzvah, and more recently of Bas Mitzvah, has been the outstanding factor for securing a religious education. In many instances it is the only reason and the objectives of the religious school have rarely risen above the goal. Eventually, certain definite requirements were set and more recent times a minimum of three years of study at the religious school was required in order to be eligible for the Bar Mitzvah Ceremony.

The voluntary status of Jewish education has made the religious school the victim of parents' whims. The Jewish community conducts a school where learning is expected to take place. If the child resents attending an afternoon or evening class after sitting in public school all day, steps must be taken to induce the child and his family that Jewish education is important, too. However, if the work is too demanding, the standards too high and discipline is maintained, the child will refuse to attend the religious school. Consequently, the religious school must ingratiate itself by lowering the standards until the school becomes little more than a time-

consuming activity. If a child is not advanced because of poor work, the family will often retaliate by withdrawing the child! We therefore find children who are Bar and Bas Mitzvah and who have graduated from the religious school and are nevertheless completely uneducated in the simplest rudiments of Judaism.

The above situation must be remembered as the background against which the progress of the religious school must be weighed. In 1880 there was no definite age at which children entered religious school. After 1900, the influx of Russian and Polish Jews made five or six the age of beginning instruction. Private teachers in the home were common for those who could afford it. Classes were generally large, ungraded and unruly. In general interviews, the starting age of six was a romantic sentiment, but not favored for the grandchildren. After 1925, the age was advanced for beginning classes to eight or nine, the grading has improved considerably and the classes number from ten to twenty children.

The religious education was always difficult to finance. In earliest times when private tutors were employed, the father paid the teacher a stipulated fee. When schools were organized, the school, congregation or organization paid the teacher a salary and the parents paid or were supposed to pay a regular tuition fee. The free religious school described below is a new and excellent innovation and has proven very successful in increasing registration and lightening the community's administrative burden and the financial difficulties of both the community and the family.

Religious education in the Tri-Cities in 1950 compared favorably with public school methods. The enlightened directors of the Tri-City Jewish Center operated a Sunday School, Daily Religious School and a Hebrew High School without charging any tuition fee. An annual appeal to the entire

Jewish community supports the religious schools, placing the obligation for educating Jewish children on every family and denying no one the religious heritage because of financial inconvenience. This is patterned after the American public school system and has benefited the Jewish Community of the Tri Cities like public school education has helped build America.

Hyman Avrick has taught in Rock Island for more than thirty years and was an instructor at a folk schule sponsored by a group from the Arbeiter Ring and the Farband at the B'nai Jacob and at the Tri-City Jewish Center. He now teaches the children of his former students.

D. HOW THE JEWS MADE A LIVING

In order to understand the Jews' participation in the economics of America, it is essential to know something about their European environment. Jews have been criticized for having too much representation in certain vocations and likewise for not being sufficiently represented in other fields of endeavor. If the Jews as a group have developed certain peculiar fields of economic interest, perhaps there is good reason why such a development took place. Criticism of another group is usually quick condemnation of the irritant rather than the source of irritation.

The tremendous Jewish immigration to America, not unlike most other groups, occurred because the Jews were terribly persecuted by the peoples and governments among whom they lived. The persecution was social, religious and economic. The Jews were not able to enter the guilds, they were not allowed to own land and they were not allowed to enter any of the professions. Subsequently, the only way left to them to earn a meager livelihood was as petty tradesmen. This situation continued as long as immigrants continued to arrive from lands where they had been persecuted.

If the economic achievements of the Jews in early America were not particularly pleasing, blame must be placed upon the forces that caused the situation and not upon the victims.

The first two chapters above have described the earliest economic adventures of the Jewish immigrant. It is difficult to imagine a stranger arriving in a new land with no skills, no money, lack of familiarity with language and custom and faced with the immediate necessity of trying to earn a livelihood. There was only one outlet, peddling. The advance from peddling was selling in a store and it is in that field that we find the overwhelming majority of the Jewish wage earners.

The index at the end of the book records the pre 1861 places of business that were conducted by Jews.¹⁶ Of the eighty-seven that are recorded, seventy-one establishments dealt with ladies' goods, clothing, dry goods or furnishings' business. This equals eighty-two percent and another eight percent or seven more shops are grocers. Four others are classified as merchants and brings the total who owned stores to ninety-five percent and this is the general indication of the number of Jews who maintained stores in the communities in which they lived.

Of the remaining five, there were respectively a butcher, a real estate man, a watchmaker, a dentist and an attorney. The Rock Island Directory of 1877 lists (see page 78) Jewish participation in the business life of the community. Nine of the eleven recorded had stores, one is listed as a "traveller" (salesman) and the other has no description.

Sixteen Jewish families are listed in the Rock Island Board of Education records of 1895 (see the index page 315). The occupation of the parents is listed and four are peddlers, three are laborers, three are clothing, four are merchants, and one each for a laundry, a liquor dealer and a

plumber. M. I. Morris on the list has three children attending school, one in the second, third, and fourth grades respectively. On each child's record he has a different occupation listed, first "merchant," then "scrap iron dealer," and finally "liquor dealer."

Rabbi Baron's 1923 community census as published in the November 1923 Temple Emanuel Scribe lists the occupation of 785 males. They are there distributed as follows: 412 merchants, 168 clerks, 116 handicraft, 48 laborers, 32 professional and 9 manufacturers. Sixteen are listed as college students.

We are able to see above, the slow progress of the Jew in his economic status. He first started in the simplest form of buying and selling as a peddler and then advanced to storekeeping. This has been the largest field of interest for the average Jew. Anti-Jewish feelings kept the Jews from many fields of endeavor. Individuals fought against the obstacles that were placed in their paths, but generally, it was too hard to overcome the limitations against university enrollment, the dislike for Jews in factory employment, the quiet refusal to tolerate Jewish office workers in the larger offices and therefore, the Jews were compelled to go into their own business, where they could work on their own to make a living for themselves and their families.

Little by little, the children of the immigrants went off to school and by persistent studies they were able to bring back to their communities their professional skills. The Jewish professional has generally been well accepted by his non-Jewish colleagues. As lawyers, physicians, teachers, and engineers, they have contributed to the growth of the communities in which they chose to reside. The field of engineering was especially difficult to enter for a Jew. However, the insatiable demand for engineering skills has

opened the doors wide to the Jews, and they have risen to high positions in their respective fields.

The Jews are now found in every channel of the community's economy. The percentage of Jews owning stores has decreased, although this is still the major occupation. They are most active in the clothing, food and scrap metal fields. Many Jews are now in manufacturing and are represented in lesser number in the servicing, salesmen and white collar vocations. The Jew in the professions is increasing constantly. The first source of livelihood, peddling, has almost disappeared and exists only among some old timers who never changed and among some of the newer immigrants following in the tradition of the earliest arrivals.

Economically, the Jews in the Mississippi River towns share with their neighbors in business and in the professions; they work side by side although in fewer numbers in the factories and it is only in farming that we find the Jew almost completely absent.

In commercial enterprises, Jews still peddle although just a few, they operate stores, from modest little places to huge department stores. In all the professions the number of Jews is increasing. A larger number, though still small, has gone to work in factories. The growth of the junk peddler to the wealthy dealer in metal has been phenomenal. The managing of real estate has become an important field for Jewish businessmen.

In discussing the economics of these Jewish communities, we also observe how good times in America have affected the living habits of the Jews. Despite anti-Jewish propaganda to the contrary, the wealthy Jews were few. The various non-Jewish pressures on the Jew made earning a living most precarious. The ghetto, the poorer house of worship, the well-known frugality of the Jews were the results of the constant poverty that was

present in every Jewish community.

America has become prosperous as it headed for the middle of the Twentieth Century. The prosperity also affected the Jew and of course his living habits. Better homes meant moving out of the ghetto away from the Synagogue. Instead of the traditional short walk to attend services, it became necessary to ride in order to reach the Synagogue. The breakdown of the Jewish section or ghetto meant a wider circle of non-Jewish friends. Greater wealth made more Jews become members of Reform Temples. Jews went on longer and more expensive vacations, sent their children to private schools and expensive colleges. The result has been a greater disparity between parents and children. The private school and college graduate has been taught a way of life far different than that of his parents - culturally, socially and religiously.

E. A SOCIAL STUDY

A general social study of the Jews since their arrival in the Mississippi River valley area is not too flattering to the Jewish community. Well over a century has elapsed since Alexander Levi settled in Dubuque in 1833 and there was considerable Jewish settlement prior to the Civil War in the cities we have visited. The Tri-City community alone, is the only section that has shown any growth, and its progress has been comparatively recent and not as great or as rapid as its potential would indicate. Keokuk has disappeared as a Jewish community; Muscatine and Dubuque are slowly deteriorating, the latter still having possibilities of stopping the decay, and Burlington, the small group of nineteen families, though alert and active is too small for fostering a healthy and vigorous Jewish life.

What were the forces that held back growth and development in the century and a quarter of Jewish settlement? Jews did come to the area in

large numbers. Why did so many leave? We find prominent names in the Jewish community leadership who later are no longer Jews and who have had no desire to associate with Jews. Was it the leadership that was to blame or were other forces operating to cause this breakdown of Jewish life? Let us survey some of the leading families.

The first Rock Island Telephone Directory has no date and none can be found for it, but it was printed sometime about 1885. It consists of eight pages on four sheets and on each of the four front sides is an ad "John Ochs Sons - Est. 1856 - Telephone 152, Real Estate and Investment Brokers - 126 Main Street, one door south of the 1st National Bank - Davenport, Iowa." The classified list of "Residences" has forty-five telephones listed, of which four are Jewish. They are A. Mosenfelder, E. Mosenfelder, Morris Rosenfield and L. Simon. In the commercial listing we also find Kohn and Adler, wines and liquors; Mosenfelder and Kohn, clothing; and J. and M. Rosenfield, leather findings, saddlery and harnesses. Glazer pays tribute to a leading family as follows:¹⁷

"The Rosenfield family, although geographically living in Illinois, are and have been identified in all matters of religion and benevolence of Iowa, and theirs is another great name, which has been glorified with wealth, honor and philanthropy during the course of events among the Jews of Iowa."

It is interesting to note the repetition of the names in many different sources;¹⁸ synagogue life, cemetery organizations, banking, politics, etc. Now the Rosenfield, Mosenfelder and Kohn families are associated with non-Jewish churches, have intermarried and consequently no longer associated with the Jewish community. Interviews were held with the descendants of these families, but were of little help in learning why such a development took place. Perhaps if they really did know they still would not care to disclose the reasons.

One cannot conduct such a study without being caught up into the various feelings and movements that transpired in the past. In the quiet of the cemetery, the investigator becomes acquainted with the names of many persons, the tragedies of bygone days become vivid, and even whole families who lived out their lives, when all are together in a Jewish burial ground, the incidents in their lives begin to become very familiar to the one who gathers the facts. The names of the dead come to life again in the dusty libraries, reading old newspapers brings the vigor of activity to the present again and the dead in the cemetery are no longer in the quiet of the past, but their words and deeds are read as if in a newspaper of the moment. The organization records, the names engraved in stone and bronze on Synagogue walls, the honorary testimonials in bulletins and old letters, all being to form a pattern so that we can feel the various tensions of the people we get to know so well.

In such surroundings, the observer finds a situation that is almost unbelievable at first. As the study goes on, more and more evidence begins to present itself that the Jewish people were of many different kinds. The different are unliked and the many diverse Jewish factions were not at all sociable. The fact that they shared the same faith seemed to drive them further apart. One native leader who has worked with and for the Jewish community for many years and has known many of the families was as perplexed as everyone must become who tries to reason out the antagonism between the Jewish groups in the same small community. He commented that there "seemed to be a disintegration with intention." He was referring to the old Jewish pioneer families. He remembered when Jewish parents would not allow their children to associate with other German Reform Jews. This is evident in the association between the Davenport and Rock Island

German Jews who would not associate with each other.¹⁹ Actually there are no descendants in the Jewish community today of the old pioneer families. The East European Jews eventually contributed many of their number to the Reform Temples. If Jewish religious progress in America is to be measured by this movement to the left, then it is understandable that the German Reform Jews also moved farther away from the center of traditional Jewry and the only place to which they could go was out of Judaism altogether. Actually this is not an opinion but is what really happened.

The Sefard and Ashkenaz were not friendly either, but as both were about equally religious, they maintained a greater stability and the smaller numbers from both groups finally became more friendly in the Reform Temples. The Lithuanian Jews and the Russian Jews were also far from friendly and the modern jokes between the children of these immigrants are still laden with deep-rooted enmity. Finally there was the natural apprehension of the settled immigrant towards the newcomers. Relative to the last observation, the September 27, 1891, Davenport Democrat is just as puzzled about a similar situation in New York. It quotes from a New York dispatch that while Baron Hirsch is doing so much for the new Jewish immigrants, "Some Jews of New York are holding mass meetings and denouncing the newcomers who engage in competition with them." The second article of the same date seems to infer that the mass meeting blamed the Jews in Russia for violating the Russian laws and that "things were not so bad in Russia for the Jews" (!) Professor Mark Wischnitzer has written a book To Dwell in Safety, and that comprehensive study of Jewish immigration was the result of careful observation of such situations. The writer of the present work discussed the situation with the late Professor and in a detailed paper pointed out situations such as existed in New York where Jews protested Jewish immigration. The feeling

was similar in the towns along the Mississippi River Valley. After World War II a similar situation existed and a careful examination of the reception and treatment of the newly arrived immigrants is not complimentary.

This unfriendliness and open antipathy towards Jewish neighbors, coupled with the lack of religious education and no attachment to the synagogue, resulted in a complete estrangement of the Jew from his Jewish community. The few old people who remain from the Reform Congregation reiterated,²⁰ that although their parents were the leaders and the officers of the temple, they rarely went to services and had little or no Jewish education. It is no wonder they disappeared as Jews. Glazer's statement is difficult to understand when he writes, "very few (Jews) have been lost to Judaism."²¹

In the first three chapters of this book, sixteen marriages are recorded. Two of them (page 10 and 45) are out of the Jewish faith. This twelve and a half percent is not a true picture since the marriages that were well publicized were usually those which took place between Jews. It was rare for a wedding between Jew and non-Jew to be in any public documents such as newspapers or synagogue records. In the early days, the Jews were very hesitant about intermarriage. As the social prestige seemed to increase with greater contact with non-Jews, there was less hesitancy and embarrassment and the greatest incidence of intermarriage took place at about the turn of the century.

To better understand the background of why intermarriage was so critical an issue, we must examine some of the pertinent issues which revolve about the relationship between Jew and Gentile. There was a wall between Jewish social life and the Gentile activities. The Jews were simply not part of the civic, church and general community affairs. To the social climbers, and every group has its share of such people, their Jewishness was the one

obstacle towards top social ranking. It has been pointed out previously how little Judaism meant since there was little attachment to Jewish education, religion, worship or other Jews. Intermarriage was a subtle way of infiltrating, of crashing through the wall where they were not wanted, even of drawing the community's attention to the religiously immature family. Parents often do strange things to advance their children socially and economically. Disposing of their Judaism for which they had so little use, was a small price to pay in order to move in the circles that meant so much to them. Unfortunately, the act of intermarriage rarely brought such acceptance.

An elderly native will always personify to this writer the results of intermarriage. In one of the smaller river towns, this man was introduced to the purpose of this study and with tears, with pictures of a far happier past in his father's home amidst rich Jewish ritual, this man who had intermarried was the son of a religious leader, described a much-to-be-pitied situation that was indeed lamentable. He and his wife had many children. His wife also had her own large family, all devout church members. He was an outcast, unaccepted, shunned and a stranger in the midst of his own home. It was all unworthwhile he said, feeling unwanted among his wife's friends and scorned by his Jewish family and friends. He had been necessary only to breed a family and support them. Now wealthy and old and lonely, he was quietly waiting for death to overtake him, with little joy in each passing day. The description of his father's house of more than half a century earlier was clear and vivid and tears flowed freely. He was touched and happy that he could speak to a Jew and would have taken far more time than was available just to sit and reminisce.

This loneliness was typical of the intermarried family. They were in a no-mans land. They could go to church and attend its socials, but they were

never fully accepted and even their children were tainted unless they moved to another town, which the great majority of them did. The Jews had no use for them and so they were alone, cast off by their own and only tolerated by the strangers whose friendship they wanted so desperately.

In 1924, Rabbi Joseph Baron of Davenport's Temple Emanuel found thirty-four Jews married to non-Jews.²² Twenty-nine of them were men married to Gentile women. Of the twenty-nine, six were raising their children as Jews, ten were raising their children as Christians and thirteen had no children. Of the five women married to non-Jews, four were raising their children as Christians, and one had no family. Thus, for the thirty-four intermarried couples, only six were living as Jews. In the same study, out of 536 Jewish families he questioned, four claimed membership in a Christian church!

More recently a larger proportion of the non-Jewish women convert to Judaism and raise their children as Jews and maintain their homes with Kosher food and some Sabbath observance. The Reform Temple also reports that the recent converts have been attending religious services and are taking an active part in Jewish community activities.

In reviewing the causes of intermarriage, with but rare exception, it has been due to limited opportunities of Jewish boys to meet Jewish girls. More young people go away to college where the great majority of students are not Jewish and the friendships made there without parental guidance, without religious attachments and in the assumed progressiveness of what is usually called intellectual environment, the differences in religious backgrounds shrink into insignificance and the Jew and the non-Jew usually marry and then come home and face the situation and try some sort of adjustment, or else move to another location and become part of the lonely

non-belongers. Where a community has taken the proper steps for their young people to have more of their social life together in the growing Synagogue-Center type of environment, the rate of intermarriage is lower than in those places where the Jew rarely gets a chance to meet another Jew. If intermarriage is not desired by a family or a community, careful planning as to the place of residence and the activities for young people can considerably reduce the amount of intermarriage.

We have shown how intermarriage is one way of disappearance from the Jewish community. On the building of Temple Emanuel in Davenport, the ten windows and the Ten Commandment plaque have the following names on them: Moses and Bertha Froelich, Hirsch Rothschild, Emanuel Petersberger, AM and Morris Pulver, Joseph Froelich, David Rothschild, Sr., Michael Raphael, Sarah Ochs, Meier Rosenstein, John Ochs and Jacob Raphael. Of these eleven names most are no longer in the community. The wife and daughter of a Raphael are in the community, there are descendants with Rothschild's name and only the family of Emanuel Petersberger has been active and part of the Jewish community.

The general reasons for the family disappearing, all of which have taken place in the area under study, are, daughters of the families are still living in the community under married names, considerable migration to bigger cities, the elderly people leaving for warmer climates, changing of names and of course the death of the older people.

In Keokuk, a considerable number of widows moved to St. Louis, Chicago, Kansas City, Des Moines and Omaha. There was little to keep them in the city where they had lived so long.

A new awakening has taken place recently and is causing a good deal of change in community growth. Parents of young children are very much concerned

about the Jewish environment of their children. A young couple may move to a small community to start their married life with better economic advantages. However, as their children grow up, they become deeply aware of the void in their children's lives. Dubuque has lost many of its Jewish families with children since it closed its religious school. Keokuk and Muscatine have disintegrated because they have no facilities for religious education. Burlington has been very active with its nineteen families attracting attention and perhaps more families, because it has set up a Sunday school in clean quarters. The Tri-Cities has had much of its growth because it has been a center of religious education and a place for Jewish contact for its youth.

One elderly man was asked what happened to the community. He replied that when the synagogue closed down, "the people just drifted away." He was right. The synagogue and its varied activities has been the cause of a community's growth and has held people together. As soon as the main source of Jewish life is cut off, the people are cut loose and drift away.

There were other major reasons for the decline of a community after which the Jewish group also declined. However, the speed of decline depended a great deal on the strength of Jewish religious life. The westward move of the frontier, the closing down of factories because of depressions or industrial changes have also been the cause of a community's decline.

The Synagogue was also the main source of Jewish social life. Parties, holidays' celebrations, weddings, organizational meetings and just getting acquainted were all intimately bound up in synagogue life. The early period of this study had no radio or movie industries and recreation was on a more personal basis. It was essential for the people to have such a meeting place and the Synagogue fulfilled that task very well.

It is generally assumed that the Jews as a group were rarely in legal trouble. While the record of the Jewish people is generally better than average, they have had their representatives among the law-breakers, too. Murder and stealing did involve Jews in the cities under study and the communities in which they took place were violently shocked and embarrassed when such crimes took place. In the pages preceding, we have read of murder, stealing, fraud, and the whole field of petty annoyances such as feuding, brawls, informing and peddling without licenses. Jews were also involved in tax evasion, bankruptcy, fights over wills, and dealing in stolen merchandise.

The different backgrounds of any one Jewish community made it very difficult to find a common ground for united action. Some Jews were very wealthy and cultured, others were impoverished and lacked any culture. One well-to-do family recalled with nostalgia the Sunday afternoon picnics out to the coal mines, where a week's supply of coal was loaded in father's peddling wagon, combining a day's outing for the family along with fulfilling their need.²³ The family was together most of the time and the father's wishes were respected far more than in recent times. The size of the family was larger, infant and children's deaths were more prevalent and, generally, the life of the Jewish people was more friendly and informal than we know it today.

Organizational activities at the turn of the century were not merely recreational or social. Much of the clubwork was either for charity or on behalf of the synagogue or community. The welfare of the people within the community and the religious or Jewish life of the family depended upon the results of the organizational activity. It was necessary to secure food for hungry families, lodgings for transients, money for the religious

school teacher, and wood for the school stove for their own children. As the twentieth century progressed, the clubwork became leisure time activity or it was charity for persons outside of the community, in Europe and in Israel. The fund raising function has always been the strongest tie between different families and when the post Second World War period demanded large sums of money and increased activity, it had a secondary result of uniting the Jews in their social life as well as in their giving.

The amount of money needed for Jewish relief was far beyond any sums ever collected on a voluntary basis in all Jewish history. The after-effect of both World Wars caused the movement of large numbers of Jews from areas of persecution to places of safety. Large sums of money were needed for the basic needs of so many helpless refugees. It was mainly Jewish sympathy with brethren fleeing from persecution that provided the necessary funds.

Individual appeals became too many and too frequent. Community organization was needed to properly raise and distribute money for charitable causes. We note that in 1906, the idea for federation had already been crystalized in the Tri Cities.²⁴ However, it took almost fifteen years and a World War to secure the approval of the general community for a central agency to handle the charity funds. The Tri-City Jewish Charities made its first united collection fifteen years after it was organized.²⁵

War relief took 47% of the money three years after the close of the First World War. National needs claimed 20%, administration 4½%, and local needs including a free loan fund took the remainder.²⁶ After the Second World War and with considerably more funds, war relief took almost 85% of the collections in the Tri Cities.

The organization of the United Jewish Appeal throughout the United States was impelled by the catastrophic situation of World War II. It can

be compared to the need for federation on a national scale. The United Jewish Appeal reached into every place where Jews lived. It succeeded in making the most remote Jews - remote geographically as well as spiritually - realize the need for funds and interest in their brethren who had been cruelly treated only because they were Jews - even remote Jews. Thus, charity had the ultimate result in saving the helpless, persecuted Jew as well as revitalizing those who helped. In effect, it was much better to give than to receive.

The convulsive upheavals following both wars brought the long hoped-for and direly needed Jewish homeland to realization. The Zionist hope was for rebuilding a religious center in the ancient city of Jerusalem and in the Holy Land of Palestine. This hope was a continual prayer and was part of every Jewish ritual. It found some satisfaction in the maintenance of Jewish schools and homes for the aged in Palestine and many an elderly Jew spent his last strength traveling to Palestine so that he might be buried in the "land of his fathers." Many who could not travel to Palestine would purchase a bit of soil from the Holy Land to be placed in the casket at the time of death.

However, the dream constantly sought fulfillment. As early as 1843, The Davenport Gazette told of such efforts.²⁷ Another report that the handful of Tri City Jews could read with amazement was found in their newspaper in 1852.²⁸ When a remarkable visitor "From Jerusalem"²⁹ came to Rock Island in 1869, he caused somewhat of a sensation. When young groups of Jewish men and women began to leave Europe and settle in Palestine at the end of the Nineteenth Century, American Jews began to assist them with funds. The Jewish National Fund spread to many of the Jewish homes along the Mississippi River and the collection of money to purchase land in Palestine was a regular

part of Jewish communal life. When in more recent years several collections were made for the Jewish National Fund by different organizations, a "Jewish National Council" was formed in the Tri Cities to co-ordinate the fund raising for the Jewish National Fund.³⁰

The Tri City Zionist Organization was organized in 1920 and was the only such group along the Illinois-Iowa border. Hadassah, the women's Zionist organization was formed in Tri Cities in 1923. Muscatine organized a Hadassah group in 1935 and in 1938, Dubuque established a Hadassah organization.³¹ The Mississippi River valley Jews had such organizations as part of the sympathy of American Jewry for their fellow Jews in Palestine.

The Second World War, the establishment of Israel as a Jewish state by the United Nations and the War of Independence that followed were all of great interest to the Jews in the area in this study and Zionism became an important part of their Jewish awareness. There were a few Jews also, who were frightened with the positive aspects of a Jewish National Homeland. The fright was caused by both the re-awakening of Jewish interest in the Holy Land and the insecurity of what non-Jews might think about the patriotism of American Jews who were helping their brethren in Israel. Such negative conduct was rare, but loud and had little effect on Jewish interest in the progress of the Jewish state. Zionism generally, has been an integral part of the life of these river valley Jews.

The growth of the Sisterhood and Men's Club has been another indication of renewed and increasing social relationships between the Jews in the synagogue outside of religious activities. The establishment of a more normal type of life among the Jews has been very beneficial to the Jewish community. It has relieved the Jews of the tension of trying to compete and outdo their Christian neighbors in order to be accepted by them. The

greater majority of Jews are no longer concerned with being accepted by non-Jews and have used the previously dissipated energies to build their own patterns. Strangely enough, as soon as the Jews ceased trying to be accepted, they were all the more received as well liked members of the general community.

Jews have been and are Democrats and Republicans, rich and poor, good and bad and have contributed a creditable share to every good endeavor as well as their share of law-breakers and to movements upon which society frowns.

Anti-Jewish activities have changed considerably in the past half-century and Jews are generally accepted in the Mississippi River towns today for what they are as individuals. There are country clubs and other social groups where Jews are not members, but such situations are few. Instances of anti-Jewish sentiment occur in business and professional circles, but are few and far between. It is often difficult to distinguish between an anti-Jewish feeling and a dislike for an individual who happens to be a Jew. The membership rolls and officers of organizations include a fair proportion of Jews. We have seen Jews chosen to become board members of YMCA organizations and one Jew was even elected as the president of the YMCA³². Yet such instances were accepted without undue comment by Jew or Gentile. In recent years a single night of anti-Semitic poster activity proved to be the work of out-of-town students studying in the area. In court, they proved to be individuals with long records of arrests and paid workers to create disturbances. Most interesting was a local comment on one of the posters left overnight. The poster read, "This place owned by Jews." The comment in crayon was most indicative of Jewish-Christian relations in the area. It read, "So what?"

The exclusiveness of one group over another has almost disappeared. The practice of the German upper class Jews in the years prior to 1900, of not allowing their children to associate with other Jewish children was quite effective in carrying out the designs of the parents. These poor children lived in social isolation, were not allowed to mingle even with their German Jewish equals or relatives and it appears the hope of their parents was that they would be accepted into Christian society. These children often were sent to Christian Sunday Schools. They were not allowed to attend synagogue schools.

Thus kept from Jewish companions and never accepted into Christian circles, they lived out unhappy lives, never married and some older folks related terribly sad stories of their lonely lives. Several were interviewed. They know nothing of Jewish life and remember only rare visits to the Temple with father. Hungry for some spiritual sustenance, they could not go to the Temple. They were not only strangers there, but family feelings were against Jewish worship. They had but one choice, to attend the liberal Christian churches. They have not been converted, in some strange fashion still consider themselves Jews and plan to be buried in Jewish cemeteries, the ones whose administrations are in non-Jewish hands.

Three forms of exclusiveness do exist however. One is an old form, but in recent times has been given new emphasis. That is the desire of the middle age and younger adults to be dis-associated from their elders. Thus the young are afraid of or disgruntled with the old. In administrative matters the cry is raised, "Give the young people a chance!" In social activities, guarantees must be made that "only young folks will attend." In club work old people clubs have been formed to channel away the older folks to be by themselves. The "newly-married" groups are a further manifestation of an emphasis on age exclusiveness.

The second form of exclusiveness is that of wealthier persons who desire patterns of living designed to isolate themselves from the people who are not so fortunate. While this is certainly not a new situation, it appears especially apparent in better economic periods where more people are considered wealthy and their activities become community programs. The newly rich use this exclusiveness to attract attention to their new status. The emergence of the Jewish country club is the outstanding example of this exclusiveness.

The third factor is the new immigrant of the Second World War. These families are separated by language and custom barriers, by being recipients of community aid, by their slower response to the activities in the community and also by a rather hesitant acceptance of the older residents.

The social contribution of the Jews to the general community has been an interesting development. Culturally, the Jewish communities have sponsored excellent music programs, outstanding speakers and lectures on political matters of great importance. Yiddish programs were limited to the Yiddish speaking Jews. When outstanding Jewish leaders and rabbis were invited, non-Jews began to attend. The Zionist problem attracted prominent speakers who were non-Jews as well as Jews, and these occasions were fine opportunities given the entire community to see and hear prominent personalities and to learn about the important issues of the day. In bringing this study to a close, we bid farewell to the many courageous people who made the difficult transition from the familiar comforts of their old world homes to the strange frontier of the unknown west. The pioneer period of American history is a fascinating adventure that has been told and retold as a favorite story of every group of Americans. This study has told of the Jewish people who were part of that story. Very little has been known

about Jewish participation in the development of the American frontier. American history is the most thrilling of all, because it was made by so many different groups of people from all parts of the world.

The Jews were along the upper Mississippi River Valley with the very first settlers. They came to seek a new world where they might enjoy liberty and justice and they were not disappointed. The record of their arrival and the facts concerning Jews are in every report that tells about the events of those dramatic times. The history books, city directories, census lists, earliest newspapers, old cemetery stones, war records, all tell about early Jewish participation in the growth of their communities. Our story has told of their arrival, why they came west, how they lived and how they earned their livelihood. We observed the earliest Jews without Jewish institutions and then how they banded together to establish the necessary tools for Jewish life. Some of their efforts failed and some were very successful. The Jewish men and women did their full share in the duties of the general community, making and administering its laws, caring for the sick and needy, giving leadership to the development of their area. Jews fought along with their neighbors against common enemies and suffered the mutual discomforts of the unhappier times.

We have watched their religious beliefs and practices which they brought from their former homes become Americanized along with their other thoughts and beliefs. The poorly furnished loft of the first place of worship has grown to a magnificent house to care for their many religious and educational needs.

The poor peddler has become the successful merchant and professional men and women of the Jewish faith are entrusted with important responsibilities which they carry out with respect and efficiency. Their social life, too, has grown with the times in scope and interest.

The heritage of America has been good to the descendants of the first Mississippi valley Jews. They are strangers in a new land no longer. The country is as much theirs as it is any of their neighbors. The Jews vote and are voted for, they are in every field of their community's economy and in every part of its social life. Their religious practices have developed in a free atmosphere, and with peace, freedom and justice in the future, the Jewish faith will grow in depth and width, helping to bring to fruition the better day for all mankind. The Jew in the middle west along the Mississippi can well sing with his neighbors, "America, God shed His grace on thee, and crown thy good with brotherhood from sea to shining sea."

CHAPTER 1 NOTES - PAGES 3 TO 7

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- 6 Wm. J. Petersen, The Story of Iowa (N. Y., Lewis Historical Pub. Co., 4 Vols., 1952), Vol. 1 pp. 177 ff.
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- 9 All dates here mentioned are from H. G. Alsberg, (ed.), American Guide, (N.Y. Hastings House, 1949).
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- 12 Universal Jewish Encyclopedia, op. cit., Vol. 5, p. 538.
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- 14 M. L. Margolis and A. Marx, A History of the Jewish People, (Phila., Jewish Publication Society, 1938) p. 624.
- 15 Alsberg, op. cit., p. 518.
- 16 Gutstein, op. cit., p. 362.
- 17 Ibid., p. 24 and 25.
- 18 Petersen, op. cit., Vol. II, p. 664.

CHAPTER 2 NOTES - PAGES 8 TO 33

- 1 Petersen, op. cit., Vol. I, p. 295.
- 2 Dubuque Herald, April 1, 1893.
- 3 Dubuque Visitor, May 11, 1836, p. 3.
- 4 Petersen, op. cit., p. 745.
- 5 Benj. F. Shambaugh, (ed.) First Census of the Original Counties of Dubuque and Demoine, Ia., (taken in 1836), Des Moines, Iowa, 1897.
- 6 Glazer, op. cit., p. 160; Oldt. F. T. (ed.) History of Dubuque County, Iowa, Chicago, Goodspeed Historical Assn., 1911; Dubuque Herald, April 15, 1869.
- 7 Iowa News, Sept. 9, 1837, and Dec. 6, 1837.
- 8 Oldt, op. cit., p. 435.
- 9 Glazer, op. cit., p. 167.
- 10 Postal, op. cit., p. 39 and p. 172.
- 11 Dictionary of American History, ed. by James T. Adams, (N.Y. Chas. Scribners, 1940) 6 Vols., Vol. 4, p. 430, also see page 212 below, Note 3.
- 12 Bertram W. Korn, Eventful Years and Experiences, (Cine. O., American Jewish Archives, 1954) p. 171.
- 13 Dubuque City Directory, 1890-91.
- 14 Glazer, op. cit., p. 201.
- 15 City of Dubuque - Deed Record W, p. 2, Sept. 26, 1860.
- 16 Ibid, Book X, p. 174.
- 17 Ibid, Deed Record Y, p. 79.
- 18 Ibid, p. 92.
- 19 Ibid, Deed Record 00-500.
- 20 Marcus, op. cit., p. 356 and 373.
- 21 Muscatine City Directory, 1856.
- 22 Jack Wolfe, A Century of Iowa Jewry (Des Moines, Iowa, 1941), p. 279.
- 23 Muscatine City Directory, 1859.

- 24 Frankel, Babette Sheuerman, A Bit of Family History, Oskaloosa, Iowa, 1890.
- 25 The presence of a Rabbi is not essential for a traditional Jewish marriage. Glazer, op. cit., p. 230 writes "of course there were Jewish marriages in Iowa before, but--without the usual Orthodox ceremony."
- 26 Ibid., p. 228.
- 27 This is Glazer's spelling and title (p. 229) but "Rev. Mr. Kunreuther, a shochet," according to Gutstein, op. cit., p. 62.
- 28 Ibid., p. 230 and p. 247.
- 29 Ibid., p. 189.
- 30 This conclusion is based on burials of the time, Jewish communal activities, economic and geographic conditions and a personal evaluation by an elderly native of Keokuk.
- 31 Ibid., p. 202 and 308-310.
- 32 From tombstone inscriptions in the Keokuk cemetery.
- 33 See the map on page 2.
- 34 World Book Encyclopedia, op. cit., Vol. 14, p. 6987.
- 35 Rock Island Argus, July 23, 1856, (not 1853 to 1855 as stated in Postal and not 1855-57 as stated in Gutstein p. 423).
- 36 Gutstein, op. cit., p. 422 and 423.
- 37 Davenport Gazette, April 1 and 8, 1861.
- 38 Ibid., April 9, 1866.
- 39 Ibid., Jan. 26, 1854, The Archives of Harvard College Library records that Clemens Herschel (not Hirschl) attended the Lawrence Scientific School from 1858 to 1861. He graduated in 1860 with the degree of Bachelor of Science, Summa Cum Laude. He was a hydraulic engineer of international reputation. He was born in Boston, Mass., on March 23, 1842, and died March 1, 1930. Dictionary of American Biography ed. by Dumas Malone, (New York, 1932, Charles Scribner's Sons) p. 595.
- 40 Glazer, op. cit., p. 200.
- 41 Selected from newspaper sources, city directories, and communal activities.
- 42 Temple Emanuel Minutes, Jan. 7, 1862.

- 43 Wolfe, op. cit., p. 200-201.
- 44 Glazer, op. cit., p. 276.
- 45 Occident and American Jewish Advocate. (Philadelphia, ed. by Isaac Leeser, 1856), Vol. 14, p. 504.
- 46 Ibid, Vol. 14, p. 550-551.
- 47 See Grinstein, op. cit., p. 194 f.
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- 51 Ibid. II Samuel, I, 20.
- 52 From the newspaper file following on page 316.
- 53 Davenport Gazette. Op. cit., Oct. 26, 1843.
- 54 See Isaac Goldberg, Major Noah, American Jewish Pioneer (Philadelphia, Jew. Pub. Soc. 1936).
- 55 For further information see Bertram W. Korn, Eventful Years and Experiences, (Cincinnati, The American Jewish Archives, 1954) p. 90 to 92.
- 56 Davenport Gazette, September 22, 1858.
- 57 Rock Island Republican, op. cit.
- 58 Refers to Rabbi I. M. Wise's Zion Collegiate Institute, 1856-1857, see Grinstein, op. cit., p. 251-252.
- 59 Chas. A. and Mary R. Beard. A Basic History of the U.S. (Phila., Blakiston Co., 1944) p. 418, also see Eventful Years and Experiences, op. cit., p. 58.

CHAPTER 3 NOTES - PAGES 34 TO 43

- 1 Petersen, op. cit., p. 746.
- 2 Glazer, op. cit., p. 173-175.
- 3 Universal Jewish Encyclopedia, op. cit., Vol. 5, p. 582.
- 4 Petersen, op. cit., p. 593 and Marcus op. cit., p. 368.
- 5 Ibid., p. 361, and p. 366.

6 S. Grayzel, History of the Jews, (Phila. Jew. Pub. Soc., 1947),
p. 615-726, M. Margolis and A. Marx, A History of the Jewish People,
(Phila., Jew. Pub. Soc., 1938), p. 651-736. Wischnitzer, To Dwell
in Safety (Phila., Jew. Pub. Soc., 1948), pp. 3-97.

7 Grinstein, op. cit., p. 24.

8 Grinstein, op. cit., p. 24 ff.

9 Holy Scriptures, op. cit., Psalm 127.

CHAPTER 4 NOTES - PAGES 43 to 179

1 The records include tombstones, Synagogue and organizational lists
and minutes, deeds, court records, newspaper accounts, school
records, etc.

2 Glazer, op. cit., p. 205, and History of Dubuque County, Chicago,
Western Historical Society, 1880, p. 627.

3 World Book Encyclopedia, op. cit., Vol. IV, p. 2126.

4 See above Chapter 2, Note 16 and 17 and p. 14 above.

5 History of Dubuque County, op. cit., p. 627.

6 Ibid., p. 838.

7 Eventful Years and Experiences, op. cit., p. 171-172.

8 Gutstein, op. cit., p. 107 describes Messing as a well educated German
Rabbi, who came to Chicago's Kehillath Bnai Shalom in 1868.

9 Dubuque Herald, op. cit., April 1, 1893. The birthplace listed as
Hellimere in France is not found listed elsewhere.

10 Universal Jewish Encyclopedia, op. cit., Vol. 5, p. 584, Iowa article.
However The History and Biography of Wapello County Iowa, p. 535
indicates he was not a Jew.

11 See p. 54.

12 Dubuque Telegraph Herald, September 19, 1919. Slimmer's birthplace
listed as Oberstitsko in Poland cannot be located.

13 Ibid.

14 Glazer, op. cit., p. 310.

15 Dubuque City Directory, 1890-91.

16 Local Committee Estimate and Census of Iowa, 1895 (number given is
388 Jews, about 97 families).

- 17 Dubuque City Directory 1892-93.
- 18 Local committee estimate (Berk) The Rabbi H. J. Messing referred to above was probably the prominent A. J. Messing of Chicago and San Francisco. According to Gutstein, op. cit., p. 106 and 107, the 28 year old Rabbi A. J. Messing arrived in Chicago in 1868 to take the pulpit at Kehilath Bnai Sholom. He had been born in Prussia in 1840 and his two brothers, Rev. M. Messing served in Indianapolis and Rev. Henry Messing was in St. Louis. H. J. Messing came to Dubuque when he was fifty years old and stayed but a short while before returning to Chicago.
- 19 History of Dubuque County, op. cit., p. 445.
- 20 Local Committee Report.
- 21 Jewish Encyclopedia, op. cit., Vol. 6, p. 614.
- 22 See Note 11, p. 187 for a reference to General Grant's Civil War order.
- 23 Alsberg, op. cit., p. 640.
- 24 Local Community Report.
- 25 Local Committee Estimate.
- 26 e.g., The Jewish Encyclopedia, (Funk & Wagnalls, N.Y., 1906), Vol. VI., p. 614 and The American Jewish Year Book, The Jewish Publication Society, Phila.
- 27 World Book Encyclopedia, op. cit., Vol. 14, p. 6, 987 and Colliers Encyclopedia, op. cit., Vol. 17, p. 76.
- 28 Ibid., Vol. 14, p. 68.
- 29 Ibid., Vol. 6, p. 295.
- 30 1950 Census as given in the World Almanac, (N. Y. World Telegram, 1954), Davenport, 74,549; Rock Island, 48,710; Moline, 37,397.
- 31 Rock Island Argus, Apr. 13, 1867.
- 32 Davenport Gazette, Nov. 4, 1869.
- 33 Ibid., Oct. 27, 1868.
- 34 Ibid., Feb. 16, 1867.
- 35 Rock Island Argus, op. cit., June 17, 1862.
- 36 Ibid., Aug. 18, 1870.
- 37 Ibid., Dec. 2, 1869.

- 38 In Jewish tradition, any respected and educated Jew may read the marriage benedictions.
- 39 Ibid., July 9, 1870.
- 40 Archives Israelites, op. cit., May 1, 1872, p. 287, as follows:
"Dans l'eglise methodiste de Bock Island (etats Unis)
a eu lieu le mariage d'un couple israelite. Ce Mariage
a ete celebre suivant le rite juif par le docteur Epstein,
Rabbin de Milwaukee.
La Secte des methodistes em Amerique se place
absolument sur le terrain monotheiste."
- 41 According to Rabbi L. J. Swichkow of Milwaukee, who has made a study of Milwaukee Jewry, the "Dr. Epstein, Rabbi of Milwaukee" was in that city from 1869 to 1880. He was born in Alsace - Lorraine in 1831 and came to Milwaukee from Detroit. He was the Rabbi of Bnai Jeshurun and was very liberal. He was subsequently Rabbi in Philadelphia and Quincy, Illinois, and died in Kansas City in 1906.
- 42 Rock Island Argus, op. cit., Feb. 21, 1869.
- 43 The Bureau of War Records for the State of New York supplied the information given in Note No. 6 on page 183.
- 44 See page 102.
- 45 Rock Island Argus, op. cit., March 3, 1869.
- 46 Rock Island City Directories, op. cit.
- 47 Isaac Mayer Wise, leader and founder of Reform Judaism in America had come to Cincinnati in 1854.
- 48 Gutstein, op. cit., p. 314 and p. 423 credits Lowenthal with leading a drive to save the University of Chicago, of being President of Sinai Cong. in 1890, a Supervisor of South Town of Chicago and a member of the Public Library Board.
- 49 From 1954 correspondence with Alfred H. Newburger, his son.
- 50 Rock Island Republican, op. cit., Sept. 4, 1869.
- 51 Rock Island County Probate Court Records, Book F, 1867 to 1871, twenty-four entries.
- 52 Ibid., p. 246.
- 53 Ibid., p. 247.
- 54 Ibid., p. 259.
- 55 Past and Present of Rock Island Co., Ill., 1877, published in Chicago, 1877.

- 56 Davenport Gazette, July 11, 1870.
- 57 Aug. P. Richter, Geschichte der Stadt Davenport (Davenport, Iowa, 1917), p. 407 and 436.
- 58 Ibid., p. 599.
- 59 Glazer, op. cit., p. 200 (Henry Abel is the other)
- 60 Ibid., p. 326.
- 61 Ibid., p. 200.
- 62 Davenport Gazette.
- 63 World Book Encyclopedia, op. cit., Vol. 9, p. 3, 681.
- 64 Glazer, op. cit., p. 221.
- 65 Ibid., p. 212 - 213.
- 66 He was a leader in Liberty Loan work during World War I and in 1924 became a Director of the Union Davenport Savings Bank; died in 1947 aged seventy-three.
- 67 Temple Emanuel Minutes.
- 68 Marcus, op. cit., Vol. 2, p. 369.
- 69 Ibid., p. 356.
- 70 Davenport Gazette, op. cit.
- 71 Glazer, op. cit., p. 284.
- 72 Lee Papers, Star Courier Press, Kewanee, Ill., 1947.
- 73 Picturesque Tri Cities, 1901, pages not numbered.
- 74 The Davenport Gazette, Feb. 21, 1868.
- 75 Glazer, op. cit., p. 200.
- 76 Davenport Gazette.
- 77 Glazer, op. cit., p. 287.
- 78 Davenport Gazette, Sept. 20, 1858.
- 79 Glazer, op. cit., p. 200,
- 80 See p. 92 for the original German and 313 for the translation.
- 81 See above, page 22.

- 82 Occident and Advocate, Vol. 19, Feb. 1862, p. 522.
- 83 Glazer, op. cit., p. 221.
- 84 Davenport Gazette, op. cit., Apr. 16, 1862.
- 85 Ibid., Sept. 22, 1865.
- 86 Ibid., Oct. 1, 1867.
- 87 Ibid., Oct. 10, 1867.
- 88 Ibid., Sept. 15, 1874.
- 89 He had only served four years, 1874-1878, went to Chicago, where he served as the Rabbi of Congregation Bnai Abraham for two years and returned in 1880. (See p. 111.) Gutstein, op. cit., p. 122.
- 90 Ibid., Sept. 28, 1878.
- 91 Ibid., Sept. 16, 1880.
- 92 Ibid., Sept. 19, 1879.
- 93 Temple Emanuel Minutes.
- 94 Rock Island Republican, op. cit., Oct. 2, 1862.
- 95 American Israelite, op. cit., Oct. 22, 1875.
- 96 Rock Island County Record Book #1, p. 65, item #9658.
- 97 Wolfe, op. cit., p. 202.
- 98 Temple Emanuel Minutes, op. cit.
- 99 Dr. Sale came to K. A. M. in 1883 and was the first American born Rabbi to serve in Chicago. Gutstein, op. cit., p. 104.
- 100 Glazer, op. cit., p. 279 and Temple Emanuel Minutes.
- 101 Jewish Encyclopedia, op. cit., Vol. 6, p. 614.
- 102 Temple Emanuel Minutes, op. cit., Mar. 13, 1868.
- 103 Ibid.
- 104 Glazer, op. cit., p. 279.
- 105 Not otherwise identified or listed.
- 106 Temple Emanuel Minutes.
- 107 Ibid.

- 108 Glazer, op. cit., p. 282.
- 109 Davenport Gazette, op. cit., Sept. 20, 1891.
- 110 Rock Island Argus, op. cit., Sept. 28, 1891.
- 111 Temple Emanuel Minutes, op. cit.
- 112 Ibid., March 30, 1879.
- 113 Ibid.
- 114 Glazer, op. cit., p. 282.
- 115 See above p. 84.
- 116 An Aliyah (plural aliyos or aliyot) is the privilege to be called to the reading table to stand by while the Torah is being read.
- 117 Temple Emanuel Minutes, op. cit., Oct. 1905.
- 118 Glazer, op. cit., p. 284.
- 119 Ibid., p. 284.
- 120 Scott County Land Deeds, Book 54, p. 538.
- 121 Jewish Encyclopedia, op. cit., Vol. 6, p. 614.
- 122 R. I. Argus, op. cit., Oct. 2, 1891, and Davenport Gazette, op. cit., Oct. 2, 1891.
- 123 R. I. Argus, op. cit., Oct. 2, 1883.
- 124 Ibid., September 9, 1887.
- 125 Ibid., September 26, 1889.
- 126 Glazer, op. cit., p. 287.
- 127 Ibid., p. 285.
- 128 The name change may also indicate a religious trend. "Shamre Shaboth" means "Observers of the Sabbath" whereas the new name meant "House of Israel." See p. 202.
- 129 Rock Island County Record - Book 2, p. 358, dated Oct. 6, 1891.
- 130 Bnai Brith District Grand Lodge Number Six, Fourth Annual Report, p. 6, Chicago Bnai Brith Office.
- 131 Ibid., 1874.
- 132 Ladies Deborah Society Minute Book.

- 133 American Jewish Year Book, op. cit., 1901.
- 134 Rock Island City Directory, op. cit., 1916.
- 135 American Jewish Year Book, op. cit., 1918.
- 136 Census of Iowa, op. cit.
- 137 Jewish Encyclopedia, op. cit., Vol. VI., p. 614.
- 138 Reported personally by an elderly resident who came up from Galveston.
- 139 Glazer, op. cit., p. 284.
- 140 Davenport Gazette, op. cit., July 7, 1864.
- 141 Collier's Encyclopedia, op. cit., Vol. 14, p. 289 and Alsberg, op. cit., p. 649.
- 142 Glazer, op. cit., p. 311.
- 143 Wolfe, op. cit., p. 279.
- 144 Local Committee Report.
- 145 Muscatine City Directories.
- 146 The observation here is confirmed by local residents.

BURLINGTON

- 147 Alsberg, op. cit., p. 650 and Collier's Encyclopedia, op. cit., Vol. 4, p. 23.
- 148 Glazer, op. cit., p. 184 and Burlington City Directory, 1872.
- 149 A Souvenir of Burlington, 1896.
- 150 American Israelite, op. cit., Oct. 22, 1875.
- 151 Reading the complete Torah once every three years instead of the traditional completion every year.
- 152 Glazer, op. cit., p. 308.
- 153 American Israelite, op. cit., June 19, 1874.
- 154 Glazer, op. cit., p. 307.
- 155 Ibid., p. 202.
- 156 Ibid., p. 238.

- 157 Ibid, p. 307.
- 158 Ibid., p. 310.
- 159 Burlington City Directory, op. cit.
- 160 Glazer, op. cit., p. 309.
- 161 Bnai Brith District #6 Reports, op. cit.
- 162 Jewish Encyclopedia, op. cit., Vol. 6, p. 614.
- 163 Glazer, op. cit., p. 307.
- 164 Alsberg, op. cit., p. 651.
- 165 Wolfe, op. cit., p. 19.
- 166 Glazer, op. cit., p. 162.
- 167 Ibid., p. 183.
- 168 Alsberg, op. cit., p. 651 and Collier's Encyclopedia, op. cit., Vol. 11, p. 574.
- 169 Glazer, op. cit., p. 303.
- 170 Ibid., p. 307.
- 171 Life of Joseph Fels, Mary Fels, (Doubleday, Doran & Co., N.Y., 1916).
- 172 Glazer, op. cit., p. 183, 189-193.
- 173 Marcus, op. cit., Vol. 3, p. 26-27.
- 174 History of Lee County, Iowa, (Chicago, Western Historical Society, 1880), p. 647.
- 175 According to I. Younker, but more probably the difference was between Minhag Polin and the German Minhag.
- 176 Keokuk City Directory, 1856-1900.
- 177 The Occident, op. cit., Feb. 1865 - Universal Jewish Encyclopedia, op. cit., Vol. 3, p. 248.
- 178 See p. 216.
- 179 Glazer, op. cit., p. 191.
- 180 Keokuk City Directories, op. cit.
- 181 Papers and records of I. Younker.

- 182 Keokuk City Directories, op. cit.
- 183 American Israelite, op. cit., Aug. 3, 1877.
- 184 Ibid., Sept. 22, 1876.
- 185 Keokuk Bnai Brith Lodge 179 was chartered June 30, 1872, and the Davenport Lodge #174 was chartered March 3, 1872.
- 186 Bnai Brith District No. 6 Reports, op. cit.
- 187 Glazer, op. cit., p. 303.

CHAPTER 5 NOTES - PAGES 180 TO 188

- 1 Flagler, D.W., History of Rock Island Arsenal, Washington, 1877, p. 23.
- 2 Confederate Dead, Rock Island, Ill., War Dept., 1912.
- 3 Certified record verified by Adjutant General's Department of State of Iowa as follows:

Jacob Block - 43 - Muscatine, Iowa,
Nativity, Switzerland. Enlisted 22 August, 1862,
Co. C., 35th Inf., Iowa Volunteers. Mustered:
3 Sept., 1862 - Mustered out 10 August 1865,
Davenport, Iowa.

Jacob Glaser - 24 - Maquoketa, Iowa,
Nativity Germany. Enlisted 15 August, 1862, in
Co. F., 31st Inf., Iowa Volunteers. Mustered
20 Sept., 1862. Wounded 28 Dec. 1862, Vicksburg,
Miss. Mustered out 4 May, 1863, for disability,
St. Louis, Mo.

Jacob Hess - 19, Muscatine, Iowa,
Nativity Germany. Enlisted 20 August, 1862.
Co. C. 35th Iowa Volunteers. Mustered 3 Sept.,
1862 - Mustered out 10 August, 1865, Davenport, Iowa.

Henry Levin - 28 - Tama County,
Nativity England, Enlisted 31 July, 1861,
Co. C. 10th Infantry Iowa Volunteers,
Mustered 6 September, 1861, Transferred
1 December, 1863, Invalid Corps, no further record.

Leopold Rosenberg, Rejected Sept. 20, 1861,
by mustering office.

Victor May - 26, Dubuque, Iowa,
Nativity France, Enlisted 23 April, 1861,
Co. H., 1st Infantry, Iowa Volunteers,
Mustered 14 May, 1861, Mustered out 21 Aug., 1861.

C. W. Schreiber - 18, Lansing, Iowa,
Nativity France, Enlisted 13 Aug., 1862, Co. A
27 Inf., Iowa Volunteers, Mustered 3 Sept., 1862,
Mustered out 8 Aug., 1865, Clinton, Iowa.

Henry Shauerman - 18, Scott County,
Nativity Maryland, Enlisted 28 Sept., 1861,
Co. B., 8th Infantry, Iowa Volunteers,
Mustered 4 Oct., 1861, missing in action and
wounded 6 April, 1862, Shiloh, Tenn.

Lewis Solomon - 28, Prairie City, Iowa,
Nativity Indiana, Enlisted 6 July, 1861,
Co. D., 4th Infantry, Iowa Volunteers,
Mustered 17 August, 1861, Wounded 7 March,
1862, in arm severely, Pea Ridge, Ark.
Honorably Discharged Sept., 1862, Disability.

Henry Straus - 32, Keokuk, Iowa,
Nativity Germany, enlisted 4 May, 1861, Co. A.,
2nd Infantry Iowa Volunteers, Mustered 27 May,
1861, Honorably discharged 10 July, 1863, for
disability, Corinth, Miss.

Henry Vogle - 24, Waterloo, Iowa,
Nativity Germany, enlisted 11 Aug., 1862,
Co. C., 32nd Infantry, Iowa Volunteers,
Mustered 13 Sept., 1862, Promoted to Musician,
Mustered out 24 Aug., 1865, Clinton, Iowa.

4 Glazer, op. cit., p. 216 Iowa Adjutant General's office lists another
Jacob Goodman.

5 The only name herein listed in Wolf, S., The American Jew As
Patriot, Soldier & Citizen, (Phila., Pa. Levytype Co., 1895).

6 Certified record verified by Bureau of War Records of State of N.Y.
lists "Simon Hirsch, age 25 years, enlisted June 22, 1863, at
New York City to serve 30 days: Mustered in as Corporal, Co. H,
6th N. Y. State Militia, June 22, 1863, mustered out July 22, 1863,
corporal with Company at NYC. No further record."

7 He lies in the National Cemetery in Keokuk. See Note No. 8 below.

8 Local Committee Report.

9 Rock Island Argus, op. cit., Jan. 6, 1863.

10 Korn, Bertram W., American Jewry and The Civil War, Phila., Jew. Pub.
Soc., 1951, p. 136 and probably the same Green as p. 171.

11 Ibid., p. 145, notes that Grant may have had unpleasant experiences
with Jews when he lived in Galena, Ill., but see Note 22 to page
61 above.

CHAPTER 6 NOTES - PAGES 189 TO 238

- 1 Grinstein, H. B., Rise of the Jewish Community of New York, (Phila.,
Jewish Publication Society, 1947), p. 3.
- 2 Bnai Jacob in Rock Island and Bnai Emes in Davenport.
- 3 Grayzel, op. cit., p. 631.
- 4 See above p. 122 and p. 137.
- 5 Grinstein, op. cit., p. 8.
- 6 Local interview report.
- 7 Chapter 4, pages 43 to 179.
- 8 See p. 122, note 128.
- 9 See p. 169.
- 10 See above p. 189.
- 11 Temple Emanuel Minutes, op. cit.
- 12 American Jewish Year Book, op. cit., 1907.
- 13 Ibid., 1923.
- 14 Local Committee Information.
- 15 Grinstein, op. cit., p. 230.
- 16 See page 256 below.
- 17 Glazer, op. cit., page 283.
- 18 In 1950.
- 19 See above p. 105.
- 20 In private interviews for this study. See page 320 below.
- 21 Glazer, op. cit., page 185.
- 22 Out of a population of 1,382 Jews according to the American Jewish
Year Book of 1925-1926, Vol. 27., p. 387, quoting a 1924 census.
- 23 Local Committee Report.
- 24 American Jewish Year Book, op. cit., 1906.

- 25 See p. 129.
- 26 See p. 130.
- 27 Davenport Gazette, op. cit., Oct. 26, 1843, see p. 27.
- 28 See p. 29.
- 29 See p. 66.
- 30 See p. 134.
- 31 See p. 160.
- 32 See p. 48 and p. 88.

POPULATION CHART

* Actual number, all others in thousands.

	<u>U.S.</u>	<u>U.S. Jews</u>	<u>Iowa</u>	<u>Iowa Jews</u>	<u>Ill.</u>	<u>Ill. Jews</u>	<u>Ill. Jews not in Chicago</u>
1818		a 3					
1826		a 6					
1837			22				
1840	17,069	a 15	43		476		
1846			102	c 16*			
1848		a 50					
1850	23,191		192		851		
1854		b 120					
1855				c 175*			
1860	31,443		674	k 500*	1,711		
1870	38,558		1,194		2,539		
1880	50,155	a 230	1,624	d 1,245*	3,077	h 12	
1888		a 400					
1890	62,947		1,912	e 5	3,826		
1897		a 937					
1899		a 1,043					
1900	75,994	1,053	2,231	a 5	4,821	a 75	a 25
1901				a 6		a 95	a 25
1903				f 5			
1904						f 100	
1905				h 6		h 110	
1910	91,972		2,224		5,638	h 117	
1918		3,390		g 15			
1920	105,710		2,404	g 16	6,485	h 246	h 21
1927				g 16			
1930	122,775		2,470		7,630		
1937		h 4,770		g 14		h 387	
1940	131,669		2,538		7,890	j 388	j 23
1950	150,697	h 5,000	2,621		8,712		

a-1901 A.J.Yr. Bk. 623

b-R.I. Republican-

According to Synag.

rolls

c-Glazer

d-UAHC

e-David Sulzberger

f-Jew. Encyclop.

g-Linfield

h-A.J.Yr. Bk.

j-Univ. Jew. Ency.

k-Petersen

PRE 1905 BURLINGTON DIRECTORY

- Adler, S., c. 1861
- Angel, Abraham, c. 1880
- Baum, Selig and Pauline, d. 1866 age 42
- Buchman, Joseph, c. 1861
- Cohen, Gershon, c. 1900
- Davis, Otto, c. 1900
- Eckstein, David, c. 1888
- Earnest, S., c. 1864
- Eisfeld, E. M., clothing, arrived 1846 - Leon
- Eisicles, Ben and Sig., c. 1861
- Epstein, Jacob, c. 1855 - Isaac, died 1882 aged 42 - E., c. 1888
- Fript, Morris, c. 1900
- Greenbaum, Wolf, c. 1861, wife Caroline, son Simon born in Germany
and died in Burlington September 13, 1863, aged 17
- Samuel, c. 1864, - Selig, died 1895 aged 66
 - J., c. 1888, Mrs. J., 1901 JPS member
- Gross, Louis - Simon, c. 1902
- Heller, Max died 1872 aged 32
- Hene, Simon, died 1895 aged 52, from Germany
- Herschler, Solomon, c. 1850, 1st Jew in Burlington, from Germany killed in
riding accident May 9, 1860 aged 42
- Sam, born Burlington 1856 - H. c. 1888
- Himmelreich, Joseph, died 1881 aged 33
- Hirsch, Henry, died 1914 aged 67
- Edw. L., born Burlington 1879
 - L., c. 1888, - J., c. 1888

Hirschberg, J., c. 1888

Jacobs, R. H., c. 1888, died 1895 aged 58

Joel, Willard, died 1907 aged 21

Kabaker, Chas., c. 1900

Kaplan, Solomon, c. 1900

Kaiser, A., c. 1861

Kleinert, A., c. 1888

Kohn, S., c. 1861

Lehman, Joseph, Dry Goods, c. 1861 died 1904 aged 71

Louis, c. 1888 - S., c. 1888

Leipziger, H. A. Dr., c. 1888

Levi, A., c. 1888

Levin, Henry, enlisted 10th Infantry 1862

Loeb, Jacob died August 1, 1861 or 1850 aged 20

A., c. 1888

Lubovitz, Chas., c. 1900

Marcus, Simon, c. 1900

Marks, A. L. - J., c. 1876

Mayer, Salomon died 1868 aged 15 - Moses, c. 1888

Meyer, Jacob died 1891 aged 77, Yetta, died 1891 aged 80

Marcus, c. 1888

Mickler, c. 1900

Nachman, Louis died 1886 aged 46

Naiman, Ezra c. 1900 - Hyman, c. 1900

Newmark, M. A., c. 1874

Ney, Joseph died 1888 aged 68, from Germany

Notowitz, c. 1885

Nusbaum, Moses c. 1888 died 1896 aged 63

Paradise, Harry c. 1900

Raab, R. M., c. 1862

Schroder, Jacob, Pres. Bnai Sholem, c. 1874 - A., c. 1888

Sheinenson, Gabriel, c. 1900

Steiner, M. and H., c. 1876

Strause, Sam and Jaque, c. 1900

Wasserman, Samuel, c. 1900

Weil, F., died 1886 aged 34, R. died 1918 aged 74, c. 1875

L., c. 1888

Weiler, A., c. 1888

Willner, Chas, c. 1876

Wolf, S., c. 1888

EARLY BUSINESS FIRMS

BURLINGTON

S. Adler & Bros.	(all pre 1861)	Clothing
Joseph Buchman		Furnishings
Ben & Sig Eisicles		Clothing
Jacob Epstein		Dry Goods
E. M. Eisfeld		Clothing
Solomon Hershler		Dry Goods
A. Kaiser		Ladies Goods
S. Kohn		Dry Goods
Joseph Leyman & Bros.		Dry Goods
Jacob Rosenthal		Clothing
Greenbaum Schroeder & Co.		Clothing

HEBREW CEMETERY

BURLINGTON

It is reported that Solomon Hershler purchased a 50 x 30 foot area for a burial ground in 1852 and in 1864 the community purchased another acre and added it to the original plot. However, the first burial is at least 1850 for which year two stones are clearly readable. The cemetery is hidden away and is one-half block north of the corner of Vineyard and Hayes. Jews were also buried in the city cemetery. There are many German inscriptions and the Hebrew writing seems early and very poorly done.

The earliest burials for which tombstones exist are:

Jacob Loeb	Aug. 1, 5610	aged 20
The English is clear, but the Hebrew is blurred.		
Isaiah, son of ?	Aug. 11, 5610	aged 7 months
Solomon Herschler	May 9, 1860	aged 42
Simon Greenbaum	Sep. 13, 1863	aged 17
Pauline Baum	Jan. 1, 1866	aged 42

The first three burials are on the Herschler purchase. The 1885-86

Burlington City Directory reads:

"Hebrew Cemetery
Mt. Pleasant Rd., w. of Dutchtown"

The 1904-05 Burlington City Directory reads:

"Hebrew Cemetery, w. of city limit
Trustees, F. Weil, chmn., Sam'l. Herschler, Jos. Lehmann."

The 1916-17 Burlington City Directory reads:

"Hebrew Cemetery
Vineyard corner Hayes"

B'NAI B'RITH LODGE

BURLINGTON, IOWA

The B'nai B'rith Burlington Lodge #251 was chartered November 21, 1875.

Presidents were:

Frank Weil

Henry Hirsch

J. Eppstein

Joseph Lehman

Albert Schroeder

Jacob Schroeder

Aaron Henne

E. M. Eisfeld

The charter was surrendered October 13, 1928. The Lodge was reorganized June 29, 1941.

Presidents were:

Philip Melman

Henry Hirsch

Herman Frahm

Gerald Schwartz

Abraham Ruben

Louis Gross

PRE 1905 CLINTON DIRECTORY

Beck, c. 1900

Eisenstein, Sam, c. 1905

Franklin, Lewis, c. 1905

Falkenstein, c. 1895 (father-in-law of Martin Morris)

Hirsch

Heend, Sam --- Ben., c. 1900 (W.W.I., 1918d.) Abe, c. 1900
Edward, c. 1900 --- Phil, c. 1904

Hess, Nathan, had a clothing store in 1861 --- Wm., c. 1869

Kahn, c. 1895

Kulpe, Lazarus, c. 1890

Morris, Martin, c. 1900

Palley, Henry, 1905

Stern, David, had a clothing store about 1861 --- Julius, 1869

Weiner, G., had a General store in 1861

Weil, Mayer S., c. 1865
Morris K., c. 1865
Solomon S., c. 1865

Weil Bros. - clothing, Hats and Caps at 106
2nd Avenue

EARLY BUSINESS FIRMS

CLINTON

Nathan Hess	(all pre 1861)	Clothing
David Stern		Clothing
G. Weiner		General Store
Weil Bros.		Clothing, Hats, Caps

MAGEN DAVID CLUB

CLINTON, IOWA

The Magen David Club of Clinton, Iowa, was organized in 1942. Its first president was Sam Reisler.

Other presidents were:

Sam Heend

Milton Lehman

Joseph Rose

Herman Barkan

Irving Hanen

David Nathanson

PRE 1905 DUBUQUE DIRECTORY

Appel, Michali & Fanny, c. 1860, 16 yr. son Jacob, 1st burial in Dubuque cemetery, January, 1860

Balen, Joe. c. 1885

Belsky, Isaac, c. 1888

Berk, Wolf, c. 1904

Blumenthal, Gabriel, c. 1884 - d. 1901, aged 52,- Meyer, d. 1897, aged 85

Brexinsky, Chas., general store, c. 1861, furrier and cap maker

Brin, A. I., 1905, aged 56 - Louis, c. 1888

Budan, Ecaak, d. 1896, aged 24

Burton, Moses, d. 1892, aged 75 - D.

Cohn, David, c. 1868

Conigisky, Dave, c. 1885

Crone, Reuben, c. 1883

Felstein, Chaim, c. 1900

Friedlander, Herrmann, his son at Maimonides College in Philadelphia
1867-68 - had clothing store in 1857 - daughter Helena died April
10, 1861, at 2½ - son Henry died April 3, 1862 at 6 mos.
- father died June 19, 1868, at 54 - mother's name Amalie on
childrens' stones - Mother died January 4, 1903, at 82, her stone
reads Amelia wife of Herman.

Ginsberg, Max. c. 1894

Goldberg, A., c. 1897

Goldstein, A., c. 1859

Goldstein, Rebecca, d. 1898, aged 34

Gordon, c. 1904

Greenwald, Abraham - clothing, c. 1857

Harmon, Jake

Harris, Isaac., c. 1884 - J. W., c. 1884, Marks, c. 1884

Heller, Sam

Isaacs, Pincus

Israel, Joseph S., c. 1880 - Iowa State Assembly

Jacobson, I. H., c. 1890

Joseph, David, c. 1884

Kahanna, Moses, 1860, d. 1863, mentioned in A. Levi deeds as heir to
grounds of Jewish cemetery. Spelled M. Cohana and Cahana.

Kassler, Moses, arr. 1882

Kaufman, Ben, c. 1885

Klein, George, c. 1884

Kohn, Wm., c. 1900

Kuh, Sol (Glazer) 1843, friend of A. Levi

Lesser, S., Dr. 1855 - 1st Jewish Doctor in Iowa

Levi, Alexander, 1833-93, lead miner, - John, c. 1834

Levy, James - Dry goods, c. 1861

Lewis, Reuben L., 1906, aged 76

Lippman, Moses - Clothing, c. 1858

Magdal, H., c. 1884 - Max, b. Dubuque, c. 1885

Manhof, Isaac, c. 1883 - Maurice, c. 1894, V. P. Knesses Israel

Marcus, A., c. 1884 - Jacob, c. 1884

Mass, Nathan, c. 1888 - Hannah 1888, aged 55

Matulsky, Louis

May, Victor, d. 1895, aged 60 - 1st Iowa Inf. b. January 14, 1835
Civil War Stone

Meyers, August, c. 1872 - Babetta 1872, aged 37

Newmark, Joseph, 1842 (founder of Jew. Com. of Los Angeles, Postal 172)

Ohler, Fannie, d. 1898, aged 56

Olanosky, William, c. 1894 (also Olinoffski)

Oppenheimer

Platt, Isaac, d. 1901, aged 59 - Mary, conv. to Jud. 1869 in Chicago by
Rabbi A. J. Messing, affidavit signed in Chicago by Mrs. Celina
Levi April 6, 1929 - Sigfried, d. 1898, aged 48

Pochter, Israel, c. 1900, K. I. Press. - L., c. 1897

Rauh, L., clothing and furnishing, c. 1861 - B.

Rome, H., c. 1905

Rosenbaum, Jacob, d. 1864, aged 64

Rosenthal, Isaac, c. 1857 clothing

Samuels, B. M., c. 1857, attorney

Schreiber, C. w. to Dubuque, 1851, 27 Inf., left excellent business and
wounded at Pleasant Hill battle. 1st Junk dealer of Jews in Iowa -
later Schreiber and Strinsky.

Slimmer, Abraham - 1903 d. 1917, aged 82

Slivken, Dave, c. 1904

Solomon, I., 1869 advertisement

Steinman, c. 1905

Strinsky

Urbach, Abe - arr. 1873 aged 13 - Mose 1907 - Milton, c. 1900
Walter

Weil, I. D. - clothing, c. 1861, Tobias and wife Sophie, c. 1865

Wolff, Louis, d. 1901, aged 60

Zideman, Harry, c. 1894, Pres. Knesses Israel

EARLY BUSINESS FIRMS

DUBUQUE

Charles Brezinsky (pre 1861 unless marked)	General Store
Herman Friedlander (1857)	Clothing
A. Goldstein (1859)	Clothing
Abraham Greenwald (1857)	Clothing
James Levi	Dry Goods
Alexander Levi (1833)	Grocer Dry Goods
Moses Lippman	Clothing Miner
L. & B. Rauh	Clothing
Jacob Rosenbaum	Merchant
Isaac Rosenthal (1857)	Clothing
Benjamin M. Samuels (Samuels and Allison)	Attorney
I. D. Weil	Clothing
Joseph Newmark (1842)	General Store
C. W. Schreiber (1851)	Junk Dealer

ALEXANDER LEVI CEMETERY ASSOCIATION OF DUBUQUE

DUBUQUE, IOWA

The cemetery is located on Windsor Avenue on the north side and part of the Linwood Cemetery which was given to the city by Alexander Levi who lies buried there.

The earliest burials for which tombstones exist are:

Jacob Appel	Jan. 15, 1860	aged 16
Helena Friedlander	Apr. 16, 1861	aged 2
Henry Friedlander	Apr. 3, 1862	aged ½
Moses Kahanna	Dec. 17, 1863	
Jacob Rosenbaum	1864	aged 64

The cemetery is listed in the directories as follows:

1892-93, Benei Jechurun cemetery, part of Linwood Cemetery

Trustees, D. Conigisky, M. W. Harris, F. Meyer

1893-94, Hebrew Cemetery

Trustee, L. Brin, Jr.

1898-99 and 1899-1900 are the same as 1893-94.

The 1920 American Jewish Year Book lists "Levi's Cemetery."

The Universal Jewish Encyclopedia lists 2 cemeteries, Levi's and Chesed

Shel Emes of 1895. The second is right along side the first,

was set up by another group in 1890 and now both are one cemetery.

Until 1918 the administration of the cemetery was under the direct supervision of the Synagogue. In 1918 Albert Levi was the chairman and in the following years the chairmen were I. Manhoff, Milton Urbach, Abe Urbach, Walter Urbach and Jack Lieppe.

KNESSES ISRAEL - JEWISH CENTER - CONGREGATION BETH EL

DUBUQUE, IOWA

The Knesses Israel was organized September 10, 1889, according to the directory of 1890-1891. The first president was G. Blumenthal. Vice-president was L. Zeidman.

Other presidents were:	Rabbi's were:
Harry Zideman vice-president, Maurice Manhoff	I. Joseph
M. Ginsburg vice-president, M. Manhoff	Isaac Manhoff (lay leader)
Israel Pochter vice-president, Isaac Manhoff	H. J. Messing Max Algase
Louis Zideman	Max Bachrach
Isaac Manhoff	Louis Hirsch
Chaim Feldstein	Henry Cohen
H. Magdal	Albert Lapidas Bernard Rosenberg Louis Aronson

JEWISH CENTER

A Jewish Center movement started about September, 1933. The first president was Harry Kessler, Rabbis were Hugo Mantel and Reuben Dietz.

CONGREGATION BETH EL

Congregation Beth El was organized in August, 1939, as a merger of Knesses Israel and The Jewish Center.

Presidents were:	Rabbi's were:
Louis Rotman	Samuel Schnitzer
Sam Barvin	Albert Belton
Jules Gerelick	
Richard Waxenberg	

B'NAI B'RITH

DUBUQUE, IOWA

The B'nai B'rith Lodge No. 1089 was organized October 27, 1927. Its first president was Dr. Max Kadesky in 1927. Other presidents were:

Harry Kopple	Wolf Berke
I. J. Olansky	Louis Rotman
Meyer Zuckerman	Joe Berwin
Marvin Zuckerman	Harry Farber
Robert Slivken	Meyer Slivken

ZIONIST ORGANIZATION

The Zionist Organization was organized in 1938, and had twenty members.

Presidents were:

Jules Gerelick	David Jacobson
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DUBUQUE JEWISH LADIES AID

DUBUQUE, IOWA

The Dubuque Jewish Ladies Aid, previously Hebrew Ladies Benevolent Society, was organized about September, 1900. In 1947 the name was changed to "Sisterhood of Beth-El." Presidents were:

Mrs. Algase	G. Klein
Ben Koppel	Rose Urbach
William Orlansky	Katie Stein
Wolf Berg	Edward Birndorf
Walter Urbach	Charles Rotman
Frank Farber	Jack Solomon
Arnold Weiner	Jack Liepe
Herman Karen	Bert Reuter

ALEPH-ALEPH CLUB (of boys)

DUBUQUE, IOWA

The Aleph-Aleph Club of Dubuque, Iowa, was organized in 1932.

Presidents were:

Meyer Marmis

Sam Rotman

Harry Render

Harry Farber

Leo Marmis

Joe Slivken

Frank Farber

YOUNG ISRAELITES

DUBUQUE, IOWA

The Young Israelites of Dubuque, Iowa, was organized December, 1933.

The first president was Bert Render.

HADASSAH

DUBUQUE, IOWA

The Hadassah of Dubuque, Iowa, was organized June, 1938. Presidents were:

Miss Irene Slivken

Mrs. Joseph Jacobson

Mrs. Marvin Zuckerman

Mrs. Meyer Slivken

PRE 1905 FORT MADISON DIRECTORY

Fine, Solomon - 1841, name in Fort Madison Courier October 30,
1841 as Iowa's first Jewish peddler with
Nathan Louis.

Goldman, William - 1905

Korkland, Morris - 1895, junk dealer

Louis, Nathan - 1841, name in Fort Madison Courier October 30,
1841 as Iowa's first Jewish peddler with
Solomon Fine.

Resnick, Harry - 1905, sons - Abe, Paul, and Sam

Solomon, - 1875, (1838-1908), grand-daughter Mrs. Benbow.

PRE 1905 KEOKUK DIRECTORY

- Allmayer, Ferdinand, d. 1892, aged 36 - Michael, d. 1897, aged 47,
w. Minnie, d. 1928, aged 72 - Nathan, d. 1871, aged 22 - family name
dates to c. 1858.
- Bachrach, c. 1855
- Baum, Moses, c. 1885
- Blum, John, c. 1855
- Brower, Myer, c. 1875 (Civil War Veteran (Mayer) - Rachel, d. 1918, aged 66
- Samuel, son, d. 1941, aged 60.
- Carvalho, D., d. 1906, aged 64 - w. Judith, d. 1900, aged 59 (also Carvaloh)
- Isie, d. 1933, aged 61 - Jos., d. 1938, aged 72.
- Deutsch, Israel, d. 1894, aged 69
- Eppinger, L., Pres. of B'nai Israel 1855
- Faber, Harry, d. 1902, aged 19, son of Rabbi, committed suicide
- Falk, J. Rev., (Cohen) Prominent Rabbinic Scholor, d. 1864, first Keokuk
Rabbi.
- Fels, Elias, d. 1898, aged 74 - Mary, b. 1864 married Joseph Fels, no
relation in 1882, of Philadelphia soap fame - Nathan, d. 1922, aged 64.
- Fine, Solomon, d. 1843 peddler
- Frank, Isaac, c. 1872, d. 1881, aged 36 - S., c. 1861 - 1863 B'nai Israel
trustee. - Frankel Franks - name of large millinery.
- Frees, H., c. 1855
- Friedman, Simon, d. 1871, aged 35
- Gerstle, S., c. 1853 and first Jewish merchant in Keokuk
- Goodman, Jacob, had just come from Poland and Germany, enlisted and served
with honor, was twice wounded and died at battle of Corinth, June 12, 1862.

Green, Noah, c. 1869, writes to American Israelite, February 23, 1869

Gutman, Harry, confirmed 1880

Haas, Babetha, d. 1892, aged 40 - Bauman, d. 1906, aged 60

Hamburger, S., c. 1875

Harris, c. 1875

Heinrich, M., c. 1890

Hirschstein, Simon, c. 1855

Hirsch, Henry 1869

Hirsch, Daniel, c. 1870 - L., c. 1855 - M. E., c. 1855

Hoffheimer, I., c. 1855 - N., c. 1855

Jacobs, c. 1861

Jaffa, Nathan, c. 1856

Klein, Samuel, c. 1861, B. I. Treas., d. 1896, aged 66

Kuh, Isaac, confirmed 1880

Lederer, A., c. 1872

Levi, I., c. 1855

Louis, Nathan, c. 1843 - peddled with Solomon Fine - came to Keokuk from
Fort Madison and then moved to McGregor, Iowa.

Lowitz, Nathan S., d. 1877, aged 25 - S.S., c. 1900

Luchman, M., w. Babbetta d. 1876, aged 40

Lyons, Sarah, d. 1879, aged 33 - Linda, confirmed 1880 - Solomon c. 1880
- Lyons family to Kansas City.

Moore, Louis, c. 1855

Nussbaum, M., c. 1874

Rauh, S., c. 1858

Rose, Abraham, c. 1874

Rosenthal, H., 1880

Samuels, Benat, 1898, aged 68

Schwabacher, I., c. 1855

Schwartz, E., d. 1864, aged 28

Sembach, 1880

Sinderman, A., services held at his home during High Holy Days of 1855.

Solomon, Lewis, b. England, 1831, d. 1906, aged 75 - 4th Infantry aged 28
when he enlisted and was wounded at the battle of Shiloh. Conducted
services after Rabbis left. - Sarah Vogel, b. Germany, 1835, d.
Chicago, 1913, aged 78.

Sonlander, M., c. 1872

Spiegel, J., c. 1880

Spielberg, M., 1863 B. I. Trustee

Spiesberger, Emanuel, c. 1871, d. 1904, aged 55 - Fannie, d. 1912, aged 69
- Levi - J. R. - Jacob - J., c. 1861 - I., c. 1861 - Mayer, d. 1896
aged 67 - Nathan d. 1897, aged 32 - Hattie and Nathan E. were confirmed
in 1880 - Spiesberger family to Omaha.

Stein, I., J P S member, 1901

Stern, E., c. 1855 - Moses, c. 1871 adv. d. 1902, aged 68 w. Antonia d. 1910,
aged 69 at Kansas City, Stern family to Des Moines. - J. N., c. 1872
- Noah, c. 1872.

Straus, Henry, c. 1855, 1st Iowa Jewish Soldier to enlist May 4, 1861, and
d. July 10, 1863 - E.

Troy, Ernst and Lewis, S. Gerstle's nephews 1856-57

Vogel, Ben, b. 1840 - Henry, Civil War, 32 Infantry. B. 1846 - Isaac, d. 1878
aged 81 - Maier, the father, b. Germany, 1831 d. 1897, aged 66
- Matilda the mother, b. 1845, d. 1926, aged 81 - Rapthal, c. 1861
- Simon, d. 1906, aged 62.

Weil, Henry, c. 1877, aged 25 - M., 1880 - Mrs., d. 1856 (listed by Glazer
as first Jewish death in Iowa, 1861)

Weissman, Adolph, physician (not Jewish)

White, Solomon, c. 1855

Yunker, L. M., c. 1856 - Marcus, b. Poland 1839, arrived in Keokuk, 1856

Manassa, b. Poland, 1842, d. 1902, aged 60 - w Lena Levy 1891, aged 46,
Son is Isaac (Ike) - Samuel, rode first train to Des Moines from
Keokuk 1866, arrived in Keokuk 1856 - wife Tina, d. 1909, aged 70 -
Isaac, d. 1938 aged 68 - w. Gertrude, d. 1951, aged 78.

EARLY BUSINESS FIRMS - KEOKUK

S. Gerstle (1854)	Clothing
Simon Frank & Co. (1856)	Dry Goods and Clothing
L. Solomon (all pre 1861)	Clothing
J. and I. Spiesberger	Dry Goods
Yunker Bros. (1856)	Dry Goods and Clothing
L. Eppinger (1855)	
M. E. Hirsh (1855)	
S. Rauh (1858)	
E. Straus (1855)	

The following three names are listed in Glazer's book, but doubt has
been raised as to whether they were Jewish.

Jacobs & Weissman	Clothing
Adolph Weissman	Physician
Raphael Vogel	Clothing

HEBREW CEMETERY

KEOKUK

The Keokuk Hebrew Cemetery is located at South 18th Street and Carroll Street, next to the National Cemetery and is part of Oakland Cemetery. It was purchased in 1855 for \$100.00 by the Benevolent Children of Jerusalem. The 1870 Hebrew lettering is much better than the 1900 lettering. There is a considerable amount of German in the inscriptions, along with very poor Hebrew scratches. "R. I. P." is inscribed on many stones and there are very many stones for children. The earliest tombstones for this cemetery are:

Bertha Allmeyer	Aug. 22, 1858	aged 1½
Helena Klein	Feb. 11, 1861	aged 3
? Solomon	Apr. 18, 1862	aged 2
child of S. & M.		
E. Schwartz	Apr. 24, 1864	

According to Glazer, a Mrs. Weil who died in 1856 of cholera, had the oldest grave in this cemetery and in Iowa. The stone is not standing. Many more deaths probably took place prior to 1861 for which no markers exist.

The 1868 directory lists a "Jewish Cemetery on Carroll between 18th and 19th Streets."

CONGREGATION B'NAI ISRAEL - KEOKUK, IOWA

Congregation B'nai Israel of Keokuk, Iowa, was organized November 25, 1855. The first president was L. Eppinger. Vice-president was John Blum.

Other Presidents:		Rabbis:
M. Vogel	Rev. J. Falk (Cohen)	Rev. Berman
S. Rauch	Rev. B. Rosenthal	Rev. M. Marcussohn
R. Vogel	Rev. M. Guggenheimer (also Suggenheimer)	Rev. M. Blaut (also Blout and Blant)
L. M. Younker	Rev. Joseph Schoed (also Swede)	Rev. M. Strauss
Lewis Solomon	Rev. E. K. Fisher, D.D.	Rev. B. Rabino
Solomon Lyons	Rev. Samuel M. Laski	Rev. A. Applebaum
S. S. Lowitz	Rev. M. Kahn	Dr. Marcus Tessler
	Rev. L. Lurie	Rev. Maurice Farber

B'NAI B'RITH #179 - KEOKUK, IOWA

The B'nai B'rith #179 of Keokuk, Iowa, was organized June 30, 1872.
The first president was Samuel Klein. Other presidents were:

L. Spiesberger
J. Spiesberger
M. Weil
J. Spiegall
I. Younker

LADIES' BENEVOLENT SOCIETY

The Ladies' Benevolent Society of Keokuk, Iowa, was organized in 1869.
Presidents were:

Mrs. S. Klein
Mrs. M. Younkers
Mrs. R. Vogel
Mrs. L. Solomon

MUSCATINE

PRE 1905 LISTING

Adler, Leopold, 1859

Bleeden, Joseph, listed in 1893 directory, "Rabbi Jewish Congregation,"
715 E. 7th.

Block, Marie, d. 1886, aged 90 - David, d. 1894, aged 66 - Meyer, d. 1900,
aged 68 - Jacob, 35 Inf. Civil War

Biederman, L. & A., c. 1879, buried in Des Moines

Braude, Gedaliah, 1904

Brower, Jacob, c. 1895

Cooler, Eliezer, 1896

Cohn, Sam, bought Jac. Silvermans store - Isaac, father - Louis, d. 1809,
aged 62 - Walter, d. 1945, aged 70 - Israel, 1901

Davidson, Jacob, dry goods store, c. 1893

Davis, Bernard, 1903

Diamond, L., c. 1895

Dubinsky, c. 1890

Frank, Leopold & Marie, c. 1879

Fryer, Chas., 1882, junk business and to Palestine in 1926 - 815 E. 7th;
1882 directory FRHAIER, 1887 directory FREIER, 319 W. Front.

Furstenberg, R. & S., c. 1882 - Solomon is 1st burial in Davenport's Tri
City Jewish Cemetery, 1902

Glass, Sam (Sissman as 1st name?) 1858-1925

Glatstein, Wm., c. 1890, d. 1915 - Harry, c. 1890

Glick, Nechemiah, 1893

Goldman, 1900

Goldstein, B., c. 1890

Goodman, Jacob, c. 1890 - Oscar

Greenblatt, Julius, c. 1905

Guggenheimer, Hannah, d. 1904, aged 84

Heilbrun, 1849

Helman, Isaac, c. 1888

Hess, Jacob, 35 Infantry Civil War

Hoffman, Abraham & Rachel, d. 1903, aged 82

Hind, (Heend), Abba, c. 1890 - Ben, 1891

Hyman, Nathan, c. 1890

Isaacson, Meyer, c. 1890

Israel, Jacob, 1839 - 56 directory History - still here in 1856 - William,
1856 - J. E., 1856

Jackson, Jacob, d. 1899, aged 52

Kahn, Morris, c. 1861 - Simon, c. 1859

Kaufman, W. & R., c. 1876

Klein, Isaac, d. 1876

Koehler, c. 1890

Kohn, Louis, 1905

Leibson, Phillip, c. 1895

Levin, Moshe, c. 1889

Lipmann, E., c. 1889

Lowenthal, Sam., c. 1890

Lutski, c. 1900

Mayer, S., c. 1872 - David, 1859

Nathan, Hyman, c. 1890

Neidig, Isaac, 1856 directory - Benj., in 1856 directory - Morris in 1856
directory.

Nimtzowitz, George, c. 1900

Oppenheimer, Jacob - Moses, 1859

Pearlman, Israel, c. 1900

Pernick, Sam, 1905

Powelanky, E., c. 1889 - Si., c. 1889

Rapp, Charlie, d. 1893, aged 35 - Abraham, d. 1809, aged 80

Rosenberg, J., - Synagogue V.P. 1905

Rosenheim, 1866 - Leo - Ulrich - Simon

Rothschild, David, c. 1856, peddler and then established largest general store; son Hesikiah died 1874 - Israel - A., 1868, joined Rothschild Bros.

Rubenstein, M., c. 1890 - L. C. 1882

Sanders, Jacob, c. 1905

Shamis, Baruch, c. 1890

Share, B., c. 1890 - H., 1890

Sheuerman, Leopold, b. Germany 1837, settled in Muscatine for one year, 1857-1858, before moving to Marengo and Des Moines - Abraham, arrived 1847, in 1859 directory, peddler - Mother, Sarah in Des Moines Woodland cemetery 1795-1879.

Shoop, 1890

Siegel, Jacob, c. 1889 - Max, c. 1889 - Louis c. 1888

Silverman, Chas., 1859 - Jacob, 1849, but left soon after

Skolnick, Max, arr. 1889

Smith, Jake - Chas., first B'nai Moses President - these two built Synagogue 1890

Urdangen, Barney, c. 1889, d. 1934, aged 70

Wasserman, Henry, c. 1905

Weinstraub, Oscar, c. 1882

Winter, Leopold

Wolff, Jacob, c. 1874

EARLY BUSINESS FIRMS - MUSCATINE

Heilbrun & Silverman (1849)	Clothing
S. & L. Cohn	Clothing
B. Neidig & Son (1856)	Butcher
Isaac Neidig (1856)	Groceries
Rothschild & Brother (1856)	Clothing
Leopold Sheuerman (1858)	Clothing
Bloch & Bros. (1859)	Clothing
M. Bloch & Co. (1859)	Commission Merchants
Morris Kahn (1859)	Commission Merchant
Simon Kahn (1859)	Dry Goods, Clothing and Groceries
Jacob Oppenheimer (1859)	Clothing
Silverman and Bros. (1859)	Clothing
Leopold Winder (1859)	Commission Merchant
Moses Schwartz (1859)	Dry Goods, Clothing and Groceries
J. E. Israel (1839)	Merchant

HADASSAH - MUSCATINE

The Hadassah of Muscatine was organized in 1935. The presidents through 1950 were:

Mrs. J. C. Broud (first president in 1935)
Mrs. Charles Lieberstein
Mrs. Howard Orren
Miss Rose Skolnick
Miss Shirley Glatstein
Mrs. Phil Stark
Mrs. Arnold Kolpak

GREENWOOD CEMETERY - JEWISH SECTION

MUSCATINE, IOWA

It is located on Lucas in the west end of the city. The Jewish section is located in the south part of the Greenwood Cemetery and is separated by a road from the other part of the cemetery. It consists of about three acres of land, is divided into two sections, an older one with six graves dating from 1872 to 1882 and on the east side a larger area with 33 stones dating from 1875 through 1950.

The earliest burials for which tombstones exist are:

David Mayer	Dec. 7, 1872	1 year old
Hesikiah Rothschild	1874	12 years old
H. Wolf	Nov. 13, 1874	24 years old
Lee S. Block	1875	3 years old
Sadie Kaufman	Aug. 26, 1876	3 years old



GREENWOOD CEMETERY

JEWISH SECTION

(On the right side of the road and tree)

BNAI MOSES CEMETERY

MUSCATINE, IOWA

It is located about one mile east of the city and about one-half mile north of U. S. Highway 61. The name above the gate reads "The Jewish Cemetery." It was established about 1895. The infants and children who died were usually buried in a non-Jewish cemetery nearer the city.

It is well known in the Jewish community that the first burial was a peddler known only as Faivel, who was drowned in a flood near Muscatine about 1896. There is now no stone that marks his grave and perhaps there never was one as the community was extremely poor.

The earliest burials for which tombstones exist are:

Eliezer Cooler	Feb. 20, 1897
Israel Cohen	Sep. 17, 1901
Bernard Davis	Feb. 24, 1903
Gedaliah Braude	Apr. 15, 1904
Fruma Greenblatt	Oct. 15, 1905



BNAI MOSES CEMETERY

ROCK ISLAND

PRE 1905 DIRECTORY

Adler, Chas., c. 1872 - J. H., 1st B'nai B'rith Pres. 1872 - R. R., c. 1872

Baker, Jacob, 1890 - Mordecai, 1890 - Shemaryah, 1890

Baker, N., 1887

Balin, Joe, 1880, went to Dubuque

Bamberger, Isaac, 1875, d. 1897, aged 58

Bear, Aaron, ran for 3rd Ward Alderman & defeated in March, 1862 - Jonas,
1866, City Council 1920 - Simon - Alfred, 1874, b. R. I., in Spanish
American War.

Beehler, Max, 1877 - In Chicago 1904

Bergson, 1875

Blatt, 1863

Block, Aaron, 1851, 1st Jewish store with Lowenthal in 1856 Directory,
partner Block & Newburger - 1st burial in Chippianock

Block, Harry, 1904 to work at Arsenal

Bollman, Isaac, 1865 - Jos., 1865

Brady, Chas., c. 1900

Brody, Meyer (early, UJE)

Burgauer

Burgower, Henry, c. 1862 (also Burgaver) - Herman 1900

Buxbaum, Henry, 1866

Cahn, Jacob, 1863

Childs, Meyer, 1875

Cohn, Jacob, 1875 Argus license for dray, \$3 - Louis, 1875

Dillenburg, Levi, 1858 - goes to Europe with B. Lowenthal and J. M. Rosenfield

Dockterman, Morris, 1891

Epstein, Isaac, 1872

Estess, Jos., c. 1900 - Isaac, d. 1900

Faklovitch, S., 1887

Fischel, Henry D.R., 1856

Fisher, Simon, 1900

Gimbel, Moses, 1860 - to Chicago, 1866

Geismar, Morris, 1885

Goldberg, Herschel, "early" (UJE)

Goldman, B., 1887 - Jacob, 1900

Goldman, Rev. M. A., 1890

Goldsmith, Jonas, 1875

Greenberg, Abraham, 1890

Grotte, 1875

Harris, J. J., 1900 - Sam, 1890 - Dave, 1890 - M., 1900

Heidelberger, L., 1856

Heinsfurter, Isaac, 1861

Heller, Henry, 1893

Hirsch, Simon (also Hirsh) c. 1857 - Sol (son)

Horblitt, Harry, 1887

Isaacs, 1875

Kaufman, Ben, 1880 - to Dubuque

Kohn, Solomon, 1874, aged 48, daughter Annie, married to Isaac Epstein in
Methodist Church in March, 1872 - Max

Lazare, Edw., 1863

Lederman, D., 1856

Lefstein, Sonny, 1900 - S., 1874

Lesem, A., 1st Bnai Brith delegate 1872

Levi, Abr., d. 1885, aged 68 - Leopold 1878 Saloon keeper - Michael,
1885 liquor business

Lewis, Simon, 1885 - Hyman 1900

Levi, Mayer, 1896 - Lewis, 2nd March, 1854

Levy, J. L., 1865

Lichtenstein, H., 1876

Lieberman, 1875

Livingston, Louis, 1890

Loeb, Ab., 1875

Lobenstein, 1905

Logasa

Lowenthal, Berthold - city council 1853 - 55, with Block first Jewish
store 1852

Manassas, Jacob, 1863

Marks, H., 1900

May, Louis, c. 1872 - Abe., c. 1875 - Joseph

Meyer, Isaac, c. 1905 (UJE-"early") - Eli, c. 1875

Meyers, A., 1856

Morris, M. I., c. 1885, chm. Bldg. com. Beth Israel - Henry, 1900

Mosenfelder, Julius, 1856 (aged 34) - Louis, b. R. I. 1865

Newberger, Morris, c. 1856-63 Bernhard

Nitikman, Meyer, 1902

Ochs, c. 1905

Oppenheimer, J., c. 1857

Pells, Sam, c. 1891

Rachman, B., c. 1896

Regenesburger, H., 1904

Rice, Benj., 1887, aged 51

Rindskoff, L., c. 1872

Rollman, Isaac, 1855 - took over Lewis Levi's shop

Rosenfield, Joseph, 1856, president Sons of Israel, 1875 - Mayer, lived in building next to Jewish Center, now a church - Charles Deere, b. Rock Island 1884 - Walter A., b. Rock Island, 1877 - Max Daniel, b. Muhringen, Germany, 1867, married daughter of Simon Hirsch 1893, trustee of Temple Emanuel - Morris, b. 1841 - 1899 first President of Masonic Lodge #658 October, 1870 - Louis, 1902 A. J. Jr. Bk. in Spanish American War.

Rosenstein, Louis - Mol, c. 1890

Ruben, Henry, c. 1885

Rubin, Max, 1890

Seidner, G., c. 1877

Silverman, S.

Simon, Leopold, b. Germany, 1856, arrived Rock Island 1875

Sosna, Max, c. 1887

Stern, Louis, 1869

Taxman, M., 1890

Verger, Doody, c. 1900

Waldheim, P., 1872

Waterman, Levi, 1904

Whitebook, Sam, c. 1905

Wolf, Levi, 1863 (m. Rebecca Drum September 22, 1861)

Wiesman, Ben, 1890

Zeffren, Dave, 1890

Ziffren, Max, 1890

PRE 1905 DIRECTORY

DAVENPORT

- Aaron, H.
- Abel, Henry - c. 1854, 1st of two Jews first listed in Davenport. In
1856 Directory as a laborer and in 1863 as a constable.
- Adler, Emanuel Phillip, 1899
- Alberti, Dr. Rudolph, February, 1866, Dpt. Gaz. (Mentioned in Marcus
Memoirs page 369 as having been in St. Paul, 1857)
- Auerbach, (Auerbacher) Abraham, d. 1874, aged 39
- Arnold, M., c. 1881 - Aaron, d. 1883, aged 39
- Bamberger, Alexander, d. 1864, aged 26
- Bauman, I., 1865
- Berkson, S., 1867
- Berolsheimer, S., 1854, adv. (Berlizheimer)
- Bernis, I., 1st President B'nai Israel, 1861, (July 18, 1861, Isaac Berries
married Fanny Hersch, both of Davenport)
- Billstein, M., in 1863 Directory - Nathan, c. 1861
- Blatt, L.
- Bleyer, Moses, c. 1857
- Block, Jacob, d. 1864, aged 25
- Born, Herman, 1867, arrested peddling without a license.
- Bondy, Gabriel
- Bundschuh, S., c. 1891
- Burgower, Fanny, d. August 10, 1866, here in 1857 - J., 1867, principal of
Jewish school - Henry, c. 1900
- Coffman, Dr. C., 1903 (Goffman)
- Comet, S., c. 1881

Dettelbach, Seligman, d. 1885, aged 65

Deutsch, Simon, d. 1880, aged 78 g. father - Molly, d. 1889, aged 92 g.
mother - Henry c. 1880, d. 1911, aged 64 son - Mathilda, d. 1917,
aged 72 d. in law - Joe, 1866.

Dillenburg, Levi, 1868, (goes to Europe with B. Lowenthal of Rock Island)

Dittlebough, L., c. 1893

Dockterman, Morris, c. 1905

Eiseman, Benj., c. 1856 - Eiseman & Bros. - Chas., peddler - Henry, peddler

Fall, Isaac, Rev., 1876

Falter, D. B., 1871, Vice president B'nai Israel - N.S., 1871

Feder, Alexander - (First Jewish minister in Iowa was M. Feder) - Max,
1856 in directory as peddler

Fleischman, I., adv. 1854

Flexner, L., c. 1900, 1871 Superintendent of B'nai Israel school

Frank, Abraham, 1862 - Samuel, d. 1872, aged - Janie, d. 1862, aged 1

Franklin, Moses, c. 1892

Freund, W. - B'nai Israel President 1871 (Friend)

Freundlich, A.

Freyhan, David, c. 1874

Froelich, Joe, c. 1883

Gimbel, K., 1858

Gitsky, G., c. 1881, Secretary B'nai Israel

Glasser, Joseph - in 10th Infantry in Civil War

Goldberg, Benj., 1878 (Gaz. Y. K. fite)

Goldman, J., - T

Goldsmith, Louisa, d. 1866, aged 19, b. Boston - Jonas, c. 1866 - William,
father of Louisa

Goldstone, J., c. 1880 - George, 1880

Goslin, Jos., c. 1901

Greenebaum, L., c. 1875, President 1875, 1863 Directory as a clerk

Gruenebaum, Esther, 1871

Guettel, Simon, c. 1867

Haas, H., 1856 Directory laborer

Hamburger, S., 1870

Harsh, S., 1856 (may be the S. Hirsh of Rock Island)

Heidenheimer, M. H., 1856 Directory cigars

Heinsfurter, Samuel, 1856 Directory dry goods

Heller, H., c. 1872

Herbst, Fabian, 1872, 1st B'nai B'rith president in Davenport

Herman, c. 1870, to Dakotas

Hershberg, Solomon, c. 1861

Hirschl, Samuel, first Ad in the Gazette October 9, 1851

(November, 1850) resolution of thanks December, 1886, and sent to

Vienna where he lives - Julius, d. 1863, printer

Jacobs, L., 1878 - (Gaz. fite on Y. K.)

Jacobson, J. 1878 - Secretary B'nai Israel

Klein, Isaac, c. 1900

Kohn, Max, c. 1895

Kraus, Wm., (Krouse) b. 1833 Germany, clothing among first Jews in Davenport.

1854 - Robert married Louisa Steinhilber 1860 of Walcott, Iowa.

Kusel, H. A., c. 1872

Lebrecht, Carl, B'nai B'rith President 1875

Lederer, Alex., c. 1861

Levy, M., c. 1886 - J., c. 1861 - Sol, c. 1901

Liepold, N., c. 1901

Loeb, Mayer, c. 1895

Loebenstein, Wm., c. 1901

Love, Jos., 1866 - fined for scandalous language

Lowenstein, Leopold, arr. 1852 - Clara Goldsmith b. NYC 1839

Maas, Isaac - clothing May 9, 1854 adv. - 1856 Directory lists residence
in Philadelphia, bus. left with Mayer

Mayer, Abraham, d. 1884, aged 51 - E., c. 1885, Vice-president B'nai Israel
- Louis, in 1863 Directory

Merbach, A., c. 1874

Meyer, D., c. 1861 - Franz, c. 1869

Moritz, Abraham - came to Davenport 1867 - Associated with L. Lowenstein
in clothing business

Mosenfelder, Alphonsa, c. 1895 - trustee of B'nai Israel

Obendorfer, Isaac - clothing, 1856 - 1st marriage notice of a Jew in
Davenport paper October 10, 1857, to Sophia Ettlinger of Buffalo on
October 4 at Batavia, New York by J.P.

Ochs, John, b. 1811 - d. May 9, 1880, came Davenport, 1854, from Germany
- in 1856 Directory as Yodus (Yehudus), a peddler - first real estate
owner among Jews and owner of largest Iowa land agency - wife
Henrietta, d. 1881 Louisa clerk c. 1863, d. 1869, aged 58 from Germany
with L & L Ochs - Moses, July 11, 1880 - Lippman 1863 - Joseph, c.
1890 - H.H., c. 1892 - Max, b. in Davenport

Pells, C., c. 1891

Petersberger, S., 1887, husband of Pauline - Alex - Isaac, arrived Davenport
1890 as first Jewish lawyer

Pollack, Joseph, 1866

Pritz, Samuel, c. 1856 - clothing 1856 Directory not in 1863

Pulvermacher, (Pulver) Aaron, 1890

Rabinowitz, S., c. 1880

Raphall, Jacob, 1861 clerk - J. H. - B.A., c. 1891 - Michael, 1854 -
Paymaster for North Western Railroad

Rollman, Isaac - Lena d. August 19, 1857 Nebo

Rosenberger, G., c. 1861 - 1863 Directory clothing

Rosenburg, Leopold - under 16 when he tried to enlist in Civil War, 1861

Rosenfeldt, Abraham, peddler, Directory 1856

Rosenfield, Joe, c. 1895 - trustee of B'nai Israel

Rosenstein, Louis, c. 1892

Rothschild, I., 1872 arrived Davenport 1868 - Moses 1867 - David Jr. and
Sr. - Emanuel 1863

Rubin, Max

Rubinstein, M., c. 1874

Samuel, Abraham, c. 1875 - moved to New York

Samuels, B., ad. 1854 - I. M. 1858

Sanders, G., c. 1893

Schueer, I., c. 1886

Scheyer, L., c. 1875

Seevers, S. E., c. 1903

Shauerman, Henry - 8th Infantry

Silberstein, Herman - Martin c. 1871 - I. H., c. 1891

Sime

Simon, L., c. 1893

Singer, W. E., c. 1901

Smith, Isaac, d. 1900

Solomon, J. A., 1871

Sommerfeld, F. S., c. 1874

Stein, c. 1860

Stone, S. K., c. 1861, merchant, 1863 Directory

Strauss, Abraham, c. 1860 - November 25, 1860, Gaz. marriage to Julia

Heekeimer in Philadelphia by Rev. Dr. Widacer - Strauss Billstein & Co.

Tannenbaum, Morris, 1890

Waterman, Levi, 1877

Weil, S., c. 1880

Zimmerman, Henry, 1865

EARLY BUSINESS FIRMS - ROCK ISLAND

Block & Lowenthal 1852	Clothing
Block & Newburger (closing out December, 1862) 1859 Clothing. Advertisement seems to indicate a general department store.	Wines, Liquors and Clothing
Henry Burgower 1861	Dry Goods
Dr. Henry Fischel 1856	Dentist
Moses Gimbel 1859	Dry Goods
I. Heinsfurter & Co. 1856	Clothing
Lewis Levi 1854 (sold out in 1855)	Clothing
I. Maas & Co. 1854	Clothing
Maas & Mayers 1861	
Aaron Meyers 1859	Clothing
Meyers & Lederman 1856	Clothing
J. Oppenheimer & Bros. 1857	Clothing
Isaac Rollman 1855	Clothing
M. Rosenfield 1861	Hide & Leather store
David Scheibel 1857	Tailor and Clothing
Levi Wolf	

EARLY BUSINESS FIRMS - DAVENPORT

Berlizheimer & Fleishchman (on Front Street)	Clothing
Nathan Billstein	Dry Goods
Eiseman & Bros. 1856	Clothing
Isaac Fleishman & Co. 1856	Clothing
Haas & Meyer 1856	Wholesale Dry Goods
M. H. Heidenheimer (2nd Street east of Brady) October, 1854 (From Geshichte p. 599)	Cigars and Groceries
Samuel Heinsfurter 1856	Dry Goods
Solomon Hershberg	Dry Goods
Goodman Herzberg & Co.	Dry Goods
Samuel Hirschl October 9, 1851	Groceries
Robert Krouse 1856	Clothing
Alex Lederer	Clothing
Joseph Levy	Dry Goods
Leopold Lowenstein 1856	Clothing
Mayer & Mass 1863	Clothing
Maas & Mayer 1861	Clothing
Isaac Maas 1858, diss. March, 1860	Clothing
Obendorfer & Berneis 1857	Dry Goods
John Ochs	Real Estate
L. & L. Ochs 1863	Fruits & Confectionary
Samuel Pritz 1856	Clothing
Raphael & Feder	Wholesale Grocery
G. Rosenberger	Watch Maker
Rosenthal & Co. 1857	Clothing
B. Samuels (on Main Street between Front and 2nd) (From Geschichte)	Clothing
S. K. Stone	Clothing
Billstein Strauss & Co. 1860	Clothing
Strauss & Oberndoerfer - dissolved July 1, 1857	Dry Goods and Clothing
Abraham Strauss	Clothing

MOUNT NEBO CEMETERY

DAVENPORT

This cemetery is part of the Pine Hill Cemetery located north of Kimberly road. It is a separate piece of ground, neatly maintained and fenced in. Inscriptions are mostly in German to about 1895 and state the town of German origin. The Hebrew is poor. The oldest stones for which graves are marked are:

Ochs children	Iyar 20, 5615 (May 8, 1855)	aged 1
	Iyar 25, 5615 (May 13, 1855)	aged 8
Jos. Heidenheimer	Sep. 25, 1856	aged 2
Baruch son of Alexander Feder	Marcheshvan, 5616 Oct., 1856	
Jonas Burgower	Jan. 22, 1857	aged 1 month
Lena Rollman	Aug. 3, 1857	aged 34

The Congregational Bulletin, "The Scribe" lists a Theresa Alexander Goldstein burial September 9, 1856. There is no stone now.

There are two carefully marked stones "from Muscatine."

Another sorrowful tragedy is marked by two stones, one with two names and the second with one name. They are Fruma, Miriam and Esther, daughters of Sarah and Simon Cohn (or Cohen) from Muscatine, all died in one week, the tenth of Teves, 5619, December of 1858.



(photo by Richard Geifman)

MOUNT NEBO CEMETERY

DAVENPORT, IOWA

TRI CITY JEWISH CEMETERY - DAVENPORT

This cemetery is not attached to any other by any common ground, but is separate and on a sloping hill looking down on the Mississippi River. It is on Fairmount in the western part of the city. Originally, it belonged to the Bnai Emes Synagogue but then was conducted by a private group of persons. It is now again conducted by persons closely associated with Bnai Emes Synagogue.

The oldest graves for which tombstones exist are:

Solomon Furstenberg	March 6, 1902	aged 73
Chaya Sarah Weintraub	March 7, 1903	
Dora Morris	July 20, 1903	aged 8
Zisiel Goldberg	April 30, 1904	aged 45
Louis Metc Lowy	May 31, 1904	aged 59



TRI CITY JEWISH CEMETERY

(BNAI EMES)

ORIGINAL MEMBERS OF B'NAI EMES CEMETERY

DAVENPORT, IOWA, & ROCK ISLAND, ILLINOIS

Joseph Estess	Isaac Estess	Louis Livingston
J. J. Taxman	Jacob Goldman	Doody (Dave) Zeffren
Max Ziffrin	J. J. Harris	Rosenfield (the teacher)
Shamaryah Baker	Jacob Baker	Abraham Greenberg
Max Rubin	Morris Tannenbaum	Rev. M. A. Goldman
Simon Falkovitch	M. I. Morris	Hyman Lewis
Simon Lewis	Max Sosna	Henry Morris
I. M. Meyer		

DAVENPORT CEMETERY ORGANIZATION

DAVENPORT, IOWA

The Davenport Cemetery Organization of Davenport, Iowa, was established in 1901. It was also known as the Tri City **Jewish** Cemetery.

Presidents were:

Mordecai Taxman
Max Rubin
Harry H. Waxenberg
Eli Gellman
Harry Gordon
Charles Brady
David Ziffren
Louis Dockterman
Harry Lipsman

HEBREW CEMETERY - ROCK ISLAND, ILLINOIS

Located on 30th Street and 27th Avenue, it was organized in 1919. The first president was Samuel Slater. He was succeeded by Samuel Boxerman and Louis Andich. The 1929 City Directory refers to this cemetery as the Hebrew cemetery and mentions no other, although the Chippianock was much older and in regular use.

The first three burials were: Charles Halprin, January 29, 1921, aged 36

Zaleck Meyer, December 2, 1921

Rose Zimel, December 2, 1921

There is an interesting and confusing error on the gravestone of Mary Israel. Its Hebrew date reads 5670 which is equal to 1910. The cemetery was founded in 1919, the first burial was in 1921 and there was no reburial recorded. A check of records disclosed the death year as 1930. The Hebrew letter for 70 and 90 are similar and instead of the 90, the 70 was made. It read Tuff, Raysh, Ayin instead of Tuff, Raysh, Tsadie.



HEBREW CEMETERY

CHIPPIANOCK CEMETERY - ROCK ISLAND, ILLINOIS

JEWISH SECTION

Located at 12th Street and 29th Avenue. According to the letter of Edward Lazare, "In the year 1867 we formed an organization in order to procure a burial place." (See page 101.) The inscriptions are in German until the late 19th Century. In other records, it is referred to as the "Israelite Cemetery Association," and also as the "Hebrew Cemetery" (in the City Directories 1916 to 1928). The same records reveal Mayer Levi as president in 1904 and the secretary was Isaac L. Rice, and in 1928 Louis Mosenfelder was president with Louis Kohn, a member of the Christian Science Church, as Secretary.

An older source, probably late 19th Century, is the "Photograph and Piography Album" which lists the "Hebrew Burying Ground Association," organized in 1869. It consists of one acre in the Chippianock Cemetery. Henry Burgower is president, M. Rosenfield, Vice-president, L. Simon, Secretary and Joseph May, treasurer.

The first five burials are:

Aaron Block	September 3, 1869	47 years of age
Harry Block (son of Aaron)	September 24, 1869	11 months
Simon Bear	October 13, 1873	1 month
Joseph Bamberger	August 13, 1874	1 year
Solomon Kahn	1874	48 years of age

The Civil War Stone reads:

Corp. Simon Hirsh
Co. H.
6 N.Y.N.G. Inf.

Near him lie "Betty, 1841-1910," and "Simon Hirsch, 1836-1916," probably his parents.

The platt of the cemetery is found on the next page.

1904 PLATT IN POSSESSION OF
ROCK ISLAND BANK & TRUST CO., TRUSTEES
JEWISH SECTION OF CHIPPIANOCK CEMETERY

MRS. M. Rosenfield 36		A. Mosenfeld- er 29 30	Jacob Cohn 26 27	25
S. Hirsh 35	Max Rosen- field 34	M. Levy 31	Mrs. E. Rice 28	

R
O
V
A
D



Mayer Rosen- field 21	Jos.& Louis May 18	L. Simon 15	14
Joe Rosen- field 22	A. Loeb 19	Goldsmith 16	
Abe Rosen- field 23	Levi Water- man 20	H.Burgower H.Regenesbur- ger 17	

E. Mosenfelder 10	Pauline Levy 6 7	Monroe Kohn 24	A.Bamberger 2
J. Bear 11			3
Jul.Mosenfelder 12	Edw. D.Kohn 8	Mrs.M.Kohn 5	H. Heller 4
L. Mosenfelder 13	9		

Mosenfelder	10	graves	in	2	plots
Rosenfield	21	"		2	"
Bear	7	"		1	"
Kohn	6	"		1	"
Heller	6	"		1	"

B'NAI ISRAEL - TEMPLE EMANUEL

DAVENPORT, IOWA

The B'nai Israel - Temple Emanuel of Davenport, Iowa, was organized in 1861. The first president was Isak Berneis.

Other presidents were:

W. Freund (Friend)	Michael Raphael	David Rothschild	Harry D. Block
L. Greenebaum	Joseph Froelich	David Rothschild, Jr.	Max Sklovsky
John Ochs	Louis A. Ochs	Emanuel P. Adler	Herbert Scharff
A. Moritz	Isaac Rothschild	Max Abrahams	Martin Silberstein
H. Deutsch	Joseph Ochs	Max Rosenthal	Richard E. Petersberger

Maurice Block	Samuel I. Sigel	<u>Rabbis were:</u>	
Philip Sitrick	Nathan Lesser	H. Lowenthal	Jerome Mark
Hy Borenstein	George Margulies	Isaac Fall	Joseph Baron
Isador I. Katz	Franklin Alter	Samuel Freuder	Morton Berman
A. W. Gellman	Ben Comenitz	J. Kahn	Samuel D. Hurwitz
		Maurice Thorner	Aaron H. Lefkowitz
		Wm. H. Fineshriber	Albert S. Goldstein
		W. H. Lowenstein	Jacob M. Rothschild
		Aaron L. Weinstein	Alvin Luchs
		Abraham Holtzberg	Abram V. Goodman

B'NAI EMES - DAVENPORT, IOWA

B'nai Emes of Davenport, Iowa, was organized in 1894 by Max Ruben, Jacob Glassman, D. Harris and Joe Isenberg.

Presidents were:

Rabbis were:

M. Stone	Philip Comenitz	M. Goldman	Morris Scudder
I. Plotke	Morris Dockterman	Friedlander	Shapiro
J. Isenberg	Tenebom	Meyer Cohen	Morris Schechter
Harry Gordon	I. Farber	Emanuel Mann	Siegel
M. Weinzweig	Ben Friedman	S. B. Bozman	
Harry Lipsman			

BETH ISRAEL SYNAGOGUE - ROCK ISLAND, ILLINOIS

The Beth Israel Synagogue was organized in 1901. Presidents were:

Simon Lewis	A. D. Harris	Ben Rachman
Samuel Karon	M. I. Morris	Sam Gellerman
L. Cohn	Julius Dalkoff	Louis Livingston
David J. Zeffren	Simon Lewis	Hyman Kellinson
J. J. Taxman	Herman Ziffren	Abraham Finkelstein
Sam Sable		

Rabbis were:

S. Silverman	M. Goldman	Rev. Abraham Lerman
Bernstein	Noah Bressler	David Graubart
Solomon Levitan		

Teachers were:

Zalman Silverman	M. Feldman	Kaplan
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B'NAI JACOB CONGREGATION - ROCK ISLAND, ILLINOIS

The B'nai Jacob Congregation of Rock Island, Illinois, was organized in 1901. Presidents were:

Frederick (Faivel) Rudman	Ziese Crane	Abe Katz
Nachum Taxman	Harry Gorenstein	Samuel Boxerman
Solomon Rothenberg	Sam Greenblatt	Harry Wiesman
Jacob Goldstein		

Teachers were:

Jacob Cohen	Benjamin Rosenfield	Jacob Feitelberg
Mr. Goldman		

Rabbis were:

Ginzberg	Louis Learner	Bernstein
Noah Bressler	Solomon Levitan	

TRI CITY JEWISH CENTER

ROCK ISLAND, ILLINOIS

The Tri City Jewish Center of Rock Island, Illinois, was organized in December, 1936. The first president was Israel C. Gellman.

Other presidents were:

Barney Brotman

Frank Weindruch

Louis Rich

Ben Friedman

Rabbis were:

Albert S. Goldstein (1st)

E. Louis Neimand

Irving B. Faden

Phillip L. Garelick

Oscar Fleishaker

Teachers were:

M. Aronovitz

Morris Goldfarb

George Pomerantz

Martin Riback

Jacob Wald

Hyman Avrick

Julius Shubach

B'NAI B'RITH

ROCK ISLAND, ILLINOIS

The B'nai B'rith Lodge

#169 of Rock Island, Illinois, was organized January 11, 1872. The first president was J. H. Adler.

Others were:

Edward Lazare

A. Bamberger

Isaac Bamberger

Henry Burgower

J. J. Epstein

L. Rosenstein

This group dissolved,
September 5, 1900.

Lodge #837 was organized
March 2, 1919, and dissolved
February 5, 1924.

Lodge #1016 was organized,
March 31, 1925. The first
president was Maurice B. Kellinson.

Others were:

Harry Wiesman

Eli Langert

DAVENPORT, IOWA

The B'nai B'rith Lodge #174

of Davenport, Iowa, was organized
March 13, 1872. The first president
was L. B. Falter.

Others were:

Carl Lebrecht

L. Greenebaum

Rev. I. Fall

Isaac Rothschild

H. H. Ochs

J. H. Raphael

M. Silberstein

Max Raphael

This group dissolved,
February 11, 1916.

Lodge #1015 was organized April
1, 1925. The first president was
Leo Dolkart. Others were: Herbert
Scharff. Merged with Lodge #1016
November 2, 1937. Presidents were:

Moritz Landauer

Nathan Grant

Mitchel Rudman

Franklin Alter

John Gellerman

Clinton S. Straus

Sam Gellerman

Hy Bornstein

Harry Ziffren

Ben Stewart

Isadore Katz

Barney Brotman

Morris H. Finkelstein

Rabbi Joseph Baron

David Nitikman

Morris Coppersmith

Charles Whitebook

William Herman

Ben Geifman

Norman Keller

B'NAI B'RITH WOMEN

The B'nai B'rith Women was organized March 3, 1921. Presidents were:

Miss Rose Ziffren

Mrs. Jerome Ziffren

Mrs. Joseph Neff

Mrs. Himan Weindruch

Mrs. Ben Andich

Mrs. Sholom Sabbath

Mrs. Maurice Finkelstein

Mrs. Louis Spector

Mrs. Abraham Frankel

Mrs. Meyer Verger

Mrs. Max Smith

Mrs. Charles Whitebook

LADIES DEBORAH SOCIETY - ROCK ISLAND, ILLINOIS

The Ladies Deborah Society of Rock Island, Illinois, was organized November 7, 1875. Charter members were:

Mathilda Lazare	Theresa Lazare	Barbara Heinsfurter
Minna Adler	Lizzie Bear	Betty Bamberger
Hannah Bergson	Fanny Cohn	Minna Cohn
Frederick Loeb	Pauline May	Babette Isaacs
Katherine Grotte	Anna Epstein	Sophie Epstein
Hanna Burgower	Katherine Adler	Margaret Kohn
Clara Goldsmith	Mathilda Levi	Fanny Levi
Caroline Rosenfield	Leonore Childs	Rebecca Lieberman
Sarah May	Betsy Hirsch	Babette Mosenfelder
Julia E. Rosenfield	Henrietta Rosenfield	

DAVENPORT JEWISH WOMENS AID SOCIETY - DAVENPORT, IOWA

The Davenport Jewish Womens Aid Society of Davenport, Iowa, was organized September, 1883. The first president was Mrs. Henrietta Mayer. Name was subsequently changed to Jewish Ladies Relief.

Presidents were: Mrs. Ben Raphael Mrs. S. Rotenberg

"DAUGHTERS OF ZION" - DAVENPORT, IOWA

The "Daughters of Zion" of Davenport, Iowa, was organized as a Sisterhood to the B'nai Emes Synagogue.

Presidents were:

Mrs. I. Isenberg	Mrs. B. Brettler	Mrs. M. Goodman
Mrs. Dave Sitrick	Mrs. M. Izove	

TEMPLE EMANUEL SISTERHOOD - DAVENPORT, IOWA

Minutes of Temple Emanuel mentions a "Damen Verein" in its February, 1883 records. On September 29, 1883, there is a note that "Jewish Womens Aid Society of Davenport" was organized.

The first president was Mrs. Henrietta Mayer, vice-president Mrs. Rose Rothschild, treasurer Mrs. Johanna Raphael and secretary, Mrs. Frederica Silberstein.

Then on October 27, 1913, the Temple Emanuel Sisterhood was organized. The first president was Mrs. A. L. Weinstein, vice-president, Mrs. B. Raphael, treasurer, Mrs. F. Rothschild and secretary, Mrs. Conime (Connie) Klein.

Others were:

Mrs. Louis Silberstein	Mrs. Harry Bloch	Mrs. Max Sklovsky
Mrs. Mark Silber	Mrs. H. R. Coffman	Mrs. Joseph Holland
Mrs. Harry Bloch	Mrs. Max Sklovsky	Mrs. Morton Berman
Mrs. N. E. Weigle	Mrs. Ralph Hilfman	Mrs. Nathan Citron
Mrs. S. L. Grossman	Mrs. Herman Hill	Mrs. Harry Levin
Mrs. Richard Petersberger	Mrs. Louis E. Alter	Mrs. A. W. Gellman
Mrs. Abe Tenenbom	Mrs. Franklin A. Alter	Mrs. Harry Ziffrin
Mrs. J. J. Rosen	Mrs. Herbert Tenenbom	

ARBEITER RING - ROCK ISLAND, ILLINOIS

The Arbeiter Ring of Rock Island, Illinois, was organized in 1907.

Presidents were:

Dr. Friedman

Louis Andich

Max Wiss

Teachers were:

Pollack

Rosenfield

Hyman Avrick

FARBAND

This Jewish National Workers Alliance was organized in 1916. It was a Labor Zionist and Shalom Aleichem group as well.

Presidents were: Teachers were:

William Snyder	S. Schnitzer
Morris Cohen	Miller
Markovitch	N. Eisenstadt
Abe Meyer	Goldberg
David Halpern	Kipnis
Z. Gorenstein	
Sam Moskowitz	

DAUGHTERS OF ISRAEL - ROCK ISLAND, ILLINOIS

The Daughters of Israel was organized in 1905. The first president was Mrs. Fannie Finkelstein. Other presidents were:

Mrs. Sophie (J. J.) Taxman	Mrs. Anna (Simon) Frankel
Mrs. Chaya (Abe) Finkelstein	Mrs. Hill (Jacob) Pres.
Mrs. Florence (Abe) Frankel	Mrs. Samuel Karon

TWIN CITY BENEVOLENT SOCIETY

ROCK ISLAND, ILLINOIS

The Twin City Benevolent Society was organized in 1910. Presidents were:

Rose Rimmerman	Bertha Brady (Charles)
Rose Tennenbom	Mrs. S. Rothenberg
Mrs. Louis Isenberg	

LECHEM ANYIM SOCIETY - ROCK ISLAND, ILLINOIS

The Lechem Anyim Society for charity was organized about 1920.

Presidents were:

Mrs. Rottenberg
Mrs. G. Golden
Mrs. J. Zabolsky

BETH ISRAEL SISTERHOOD - ROCK ISLAND, ILLINOIS

The Beth Israel Sisterhood of Rock Island, Illinois, was organized in 1920 as auxiliary to Beth Israel Synagogue. When Jewish Center opened, it transferred its activities there.

The first president was Mrs. Joseph L. Katz. Other presidents were:

Mrs. Dorothy Katz Freeman	Mrs. Henry I. Finkelstein
Mrs. Louis Cohn	Mrs. Meyer Verger
Mrs. Abraham Frankel	Mrs. Max R. Smith
Mrs. Himan R. Weindruch	Mrs. Isadore Pesses
Mrs. Ben Friedman	

TRI CITY ZIONIST ORGANIZATION

ROCK ISLAND, ILLINOIS, & DAVENPORT, IOWA

The Tri City Zionist Organization of Rock Island, Illinois, and Davenport, Iowa, was organized in 1920 by Sam Rivkin, Joseph Bozman, Henry Leman, Max Rattner, Abraham Mayer and Louis Cohn.

The first president was Samuel Gellerman. Other presidents were:

Max Rattner
Ad Estess
Sam Rivkin
Ralph Meyer

HADASSAH

ROCK ISLAND, ILLINOIS, & DAVENPORT, IOWA

The Hadassah of Rock Island, Illinois, and Davenport, Iowa, was organized November 12, 1923, at the Blackhawk Hotel, sponsored by Sam Rivkin, Max Rattner, Mrs. Harry (Tennenbom) Waxenberg and Mrs. Meyer Verger.

The first president was Mrs. Harry (Tennenbom) Waxenberg. Other presidents were:

Mrs. A. L. (Goldman) Minner	Mrs. Edward Coffler
Mrs. Charles (Chisen) Osheroff	Mrs. Ira Maxon
Mrs. Margaret (Whitebook) Smith	Mrs. Jerome (Gendler) Zeffren
Mrs. Sidney Zimel	Mrs. George (Goldman) Waxenberg
Mrs. David Lewis	Mrs. Charles (Chisen) Osheroff
Mrs. Louis (Baker) Wiesman	Mrs. Morris (Gendler) Geifman

JUNIOR HADASSAH

ROCK ISLAND, ILLINOIS

The Junior Hadassah of Rock Island, Illinois, was organized November 18, 1925, at the home of Goldye Sosna.

The first president was Margaret Whitebook Smith, Recording Secretary, Hada Morris and Financial Secretary, Elsie Halpern.

Other presidents were:

Miss Mildred (Sable) Kessler	Miss Millie (Keller) Morris
Mrs. Joseph Benson	Miss Ida Blitz

TEMPLE EMANUEL BROTHERHOOD

DAVENPORT, IOWA

This was first organized as a Men's Club in 1930 of which the officers were: First president, Caessler Golder, first Vice-president, Nathan Citron, second Vice-president, Jerome Ruben. This group died out. Then, in 1937, reorganized as the Temple Emanuel Brotherhood. The first president was H. E. Scharff.

Other presidents were:

Dr. H. Hurevitz	Dr. R. Hilfman
G. Margulies	M. Alter
E. Hackner	N. Grant
N. Drobner	L. Hennes
V. Lipsman	D. Blum
B. Cohen	

TRI CITY JEWISH CENTER MEN'S CLUB

ROCK ISLAND, ILLINOIS

The Tri City Jewish Center Men's Club was organized in March, 1941. The first president was Adolph Kalina.

Other presidents were:

Harry H. Wiesman
Ben Friedman
Isadore Friedman
Lewis Glick

TEMPLE EMANUEL MINUTES - DAVENPORT, IOWA

7 DECEMBER, 1861

German

Translation

Bei der heute stattgefundenen
Versammlung waren die folgenden
Mitglieder anwesend

At the meeting which took place
today the following members were
present

Isak Berneis

Moses Billstein

Samuel Heinsfurter

Alex Feder

Judas Ochs

M. Raphael

G. Rosenberg

L. Lowenstein

M. Diesenber

Abraham Straus

Isak Obendorfer

L. Blatt

M. H. Heidenheimer

S. Berolzheimer

Der Präsident pro temp legte
die Constitution der Versammlung
vor, und dieselbe wurde
einstimmig angenommen, von den
anwesenden Mitglieder
unterzeichnet. Auf Antrag der
Herrn Blatt wurde sofort zur
Wahl geschritten und folgende
Herrn wurden als Beamte gewählt.

The president pro tem placed the
constitution before the meeting
and it was unanimously adopted and
was signed by all the members
present. On a motion by Mr.
Blatt elections were held
immediately and the following
officers were elected.

Präsident

Isak Berneis

President

Vize Präsident

A. Straus

Vice President

Cachier

L. Lowenstein

Cashier

Secretar

S. Berlizheimer

Secretary

ROCK ISLAND, ILLINOIS, 1st TELEPHONE DIRECTORY

Eight pages on four sides (about 1885).

John Ochs has ad on four front sides.

John Ochs Sons - Established 1856 - telephone 152
Real Estate & Investment Brokers - 126 Main Street, one door
south - 1st National Bank - Davenport, Iowa

The Following Jews Are Listed

Kohn and Adler office - 2nd liquor - 3rd wine and liquors

Mosenfelder and Kohn - 2nd in Classified "Clothing."

Mosenfelder, A., resident

Mosenfelder, E., resident

Rosenfield, J. & M., leather, 2nd leather findings, 3rd saddlery and
harnesses.

Rosenfield, Morris, resident

Simon, L., resident

Classified list has 45 "residences," 4 are Jewish.

ROCK ISLAND, ILLINOIS, BOARD OF EDUCATION RECORDS 1895

(The family name is first, followed by the names of the parents, their birthplace, address and occupation. The names of the students follow. The number after the child's name indicates the 1895 grade.)

Simon, Leopold, Germany - Rebecca, U.S. - 842 19th Street - Merchant
- Hugh, Rock Island, 3 - Elsa, Rock Island, 6 - Alfred, U.S.,
9 - Maurice, U.S., 9

Silverman, Simon, Russia - Ida, Russia - 2017 3rd Avenue - Peddler -
Tillie, Russia, 6

Rosenfield, H., both U.S. - 1825 24th Street - Plumber - Gertie, 1

Mosenfelder, Eli, both U.S. - 933 20th Street - Clothier - Marie, 1

Mosenfelder, Louis, both U.S. - 905 19th Street - Clothier - Alma, 1

Mosenfelder, Alphonse (Alfred) and Emilia (Catherine), U.S. and Germany
- 808 20th Street - Clothier - Arthur, 5 - Blanche, 8 - Simon, 9

Morris, M. I., Russia - Jennie, Russia - 2119 3rd Avenue - Merchant, scrap
iron dealer, liquor dealer - Esther, Russia, 2 - Sam, Russia, 3
- Willie, Russia, 4

Goldberg, Simon and Sissy (Ohilla), Persia (Prussia?) - 2nd Avenue and
14th Street - Laundry - Leah, 1 - Aaron, 3 - Sarah, 5

Lefstein, R. S. and Rose, Russia - 918 5th Avenue - Peddler - Sarah, no
grade

Taxman, Abe and Lena, Russia - 1517 4th Avenue - Peddler - Max

Bear, Jonas, Germany and Elizabeth, U.S. - 609 18th Street - Merchant
- Selma, 7

Cohn, Charles, U.S. - 3rd Avenue - Laborer - Minnie, 1

Cohen, Louis G. - 2315 3rd Avenue - Laborer - David, 1

Dubinsky, Simon and Sarah, Russia - 2104 3rd Avenue - Laborer - Lena, 2
- Edward, 6

Kohn, Edward and Miriam - Europe and U.S. - 634 18th Street - Liquor dealer
- Stella, 9

Kohn, Louis, United States and Regina M., Rock Island - 824 23rd Street
- Merchant - Margo, Rock Island, 6 - Irma, Rock Island, 7

27 children
16 families

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CLINTON - Sam Heend, arr. c. 1917, (November 5, 1954); Sam Heend, arr. Clinton, 1904, (February 1, 1956: November 6, 1956).

DUBUQUE - Wolf Berk, arr. 1904, (November 5 and 6, 1954), M. Magdal, b. Dubuque, c. 1884, (August 5, 1954); Irene Slivken, b. Dubuque, Librarian, (August 5, 1954; November 5, 1954: December 15, 1954: May 23, 1955: November 6, 1956) Zukerman, Pres. of Cong., (August 5, 1954: November 5, 1954: May 23, 1955: November 6, 1956) correspondence with Mrs. M. Zukerman, Pres. of Sisterhood.

FORT MADISON - Harry Resnick, arr. 1907, aged 18, (November 2, 1954); Max Rothenberg, (November 1, 1954: December 7, 1954: March 21, 1955: November 7, 1956).

KEOKUK - Katherine and Amanda Younker, b. Keokuk, (November 1, 1954): I. L. Younker, b. Keokuk c. 1885, (November 1, 1954: December 7, 1954: November 7, 1956.) Correspondence with Prof. Felix Rothschild of Kirksville, Mo., Fels Family.

MUSCATINE - Children of Rabbi Bleedin, (Bleedin and Peel) in Los Angeles, Calif., (November 24, 1955): Chas. Greenblatt, Pres. of Bnai Moses Synagogue, (November 1, 1954: December 6, 1954: June 15, 1955). Mrs. Sam Rivkin (Fryer), in Davenport, (November 28, 1954): Max Skolnick, arr. c. 1889 aged 20, (September 24, 1954): Dr. H. M. Hurevitz, son of Rev. Z. Hurevitz, spiritual leader from 1921 to 1947, in Davenport, (November 8, 1956): Urdangen family, c. 1889, in Rock Island: Examination of Synagogue

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TRI CITIES:

MOLINE - Mrs. Sol. (Nellie) Hirsch, daughter of Samuel Heinsfurter, b. Davenport, 1871, living in Moline since 1892 (November 24, 1954; December 14, 1954).

DAVENPORT - Ben Comenitz, Pres. of Temple Emanuel; Mrs. Isaac Petersberger (October 1, 1954); Harry Lipsman, Pres. of Bnai Emes Synagogue; Mr. and Mrs. H. Block (Fleischman) (June 14, 1955); Frank Alter; Mrs. Ciel Cohn (Raphael).

ROCK ISLAND - Chas. Brady, arr. 1901; Mrs. Morris Geismar (Carrie Goldsmith) b. Davenport c. 1885, (December 2, 1954); Myra Goldsmith, daughter of Jonas Bear and Elizabeth Mosenfelder who were married in the Rock Island Methodist Church December 3, 1871, b. c. 1881; (June 13, 1955); Jacob Goldstein, arr. 1914, Pres. of Bnai Jacob Cong.; Sam Greenblatt; Mrs. A. G. Minner and Albert K. Livingston, family of Rabbi M. Goldman; Rabbi Solomon K. Levitan, Rock Island Rabbi since 1928; Meyer Nitikman, arr. 1902; Faival Rudman, arr. 1900; Walter Rosenfield, b. Rock Island, Mayor; Mrs. Jacob Zabolksy, arr. 1907; Herman J. Ziffren; Mrs. D. Ziffren. Correspondence with Alfred H. Newburger of Atlantic City, N.J., son of Morris Newburger who lived in Rock Island in 1863; Rock Island Arsenal; The Adjutant Mr. W. W. Goetsch and Sgt. Walker of the Museum; Bnai Brith Information from the District 6 Grand Lodge Office in Chicago, (March 16, 1955).

GLOSSARY

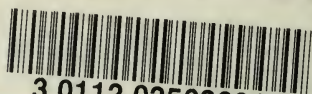
- Aktsie, - A Yiddish term denoting an organization that can best be described as an informal Savings and Loan institution.
- Aleph, - The first letter in the Hebrew alphabet.
- Aliyah, plural, aliyos or aliyot, - The custom in the Synagogue of calling up a congregant who is honored by being asked to stand by the Reader as he reads the Torah.
- Anshe, - "The people of --."
- Ashkenaz, - Refers to Germany and France and the term is used to describe the customs of the Jews living in those countries where the customs of the French and German Jews were practiced.
- Bar Mitzvah, - The ceremony conducted in the Synagogue of accepting the young boy as an adult member of the Congregation. The ceremony usually takes place shortly after the thirteenth birthday.
- Bas Mitzvah, - The same as Bar Mitzvah but for a girl.
- Beth El, - "House of God."
- Bnai, - also, B'nai, Benei and Bene, - "Children of" or "Sons of."
- Brith, - "Covenant."
- Chalah, - A ceremonial bread, used in Jewish homes on the Sabbaths and holidays.
- Chanukah, - "Dedication" referring to the Feast of Lights, an eight-day minor holiday which occurs in December.
- Chassid, - Chassidic, - A term used to describe a very pious Jew, especially referring to particular practices in Poland and Russia.
- Chazan, - The Cantor in the Synagogue or referring to the religious functionary who is able to chant the services.
- Chedar, plural, Chadarim, - A room or rooms describing the religious School which usually occupied one room.
- Emes, - "Truth."
- Gedaliah, - A Governor of Judah whose murder in 586 B.C.E. is observed as a fast day.

- Gemilas Chesed, - "Acts of Kindness," usually referring to the community organization established to do charity work.
- Hachneses Orchim,- "Receiving the Strangers," and used to describe the traditional hospitality to travelers and providing food and shelter for them.
- Hadarim, - Another spelling for the plural of Cheder, see above.
- Iyar, - Name of a month in spring.
- Jehudim, - Read as Yehudim, means Jews, from the word Judah.
- Jeshurun, - Another word for Israel.
- Kehillah, - "Congregation" or "Community."
- Kesubah, also Ketubah, - The Traditional document of marriage.
- Knesses, also Knesset, - "Assembly" or "Gathering" and used to describe a Congregation.
- Kosher, - Ritually fit according to Jewish Tradition and law.
- Lechem Anyim, - "Food for the poor."
- Magen David, - "Shield of David," and refers to the six-pointed star.
- Matzoh, - Unleavened Bread, eaten during the Passover festival.
- Minhag, - "Custom."
- Minhag America, - A form of service adopted by early American Reform congregations. Minhag Sefard is the Spanish and North African custom. Minhag Ashkenaz, Minhag Polin and Minhag German refers to the customs of those areas.
- Mikvah, - A ritual bath.
- Minyan, - A term used to describe the ten adult males, the minimum necessary to conduct a public worship service.
- Poale, - "Workers of," Poale Zion, "Workers of Zion."
- Rashi, - A name used to describe an eleventh century Rabbi who wrote voluminous commentaries to the Biblical books and whose works were studied along with the Bible.
- Rosh Hashanah, - "Head of the Year," the Jewish New Year.
- Sanhedrin, - A Jewish supreme court.
- Schule, - A term used in Yiddish for Synagogue.

- Sedar, - The home service for the first two nights of Passover.
- Sefer Torah, - The book of the Torah, The Pentateuch, which is read during the Scriptural readings in the Synagogue.
- Sefard, - also Sfard, refers to Spain, southern Europe, North Africa and Palestine customs and peoples.
- Shaboth, - also Shabbat and Shabbas, - the Sabbath.
- Shalom, - "Peace," and is used as a greeting for hello and also goodby.
- Shalom Aleichem, - "Peace be unto you," also used as a greeting.
- Shochet, - A ritual slaughterer, licensed by the Rabbis as one authorized to slaughter animals and fowl for kosher use.
- Shofar, - Also Schophar, a ram's horn, used in Biblical times to summon the people and presently used in the Synagogue during the High Holy Days.
- Shomre, - "Observers of," Shomre Shabbas, Observers of the Sabbath.
- Simchas Torah, - A holiday of the Sukkos Festival.
- Slichos, - Penitential prayers, generally recited at midnight on the Saturday night before the High Holy Days.
- Sukkos, - Also Sukkot, - The autumn festival of booths or tabernacles, commemorating the years during the wandering in the desert when the Jews lived in booths.
- Treif, - Torn or unfit and generally used to mean not kosher.
- Yahrzeit, - Anniversary date of a person's death.
- Yeshiva, - An academy or university for higher Jewish learning.
- Yom Kippur, - Also quoted in this work as "Yorn Kippur," "Yom Hakippurim," "Jom Rippur" and "Kippur." It means "Day of Atonement," the holiest day of the Jewish calendar and occurs in the fall, ten days after Rosh Hashanah.

NOTE: The transliteration of the Hebrew is difficult. One of the three 's' sounds is pronounced as 't' in Sefard Hebrew. Thus we find Shabbas and Shabbat, Kesubah and Ketubah. The hard 'ch' sound is difficult to indicate. Thus Chanukah is often found Hanukah.

UNIVERSITY OF ILLINOIS-URBANA
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THE ILLINOIS-IOWA JEWISH COMMUNITY ON TH



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